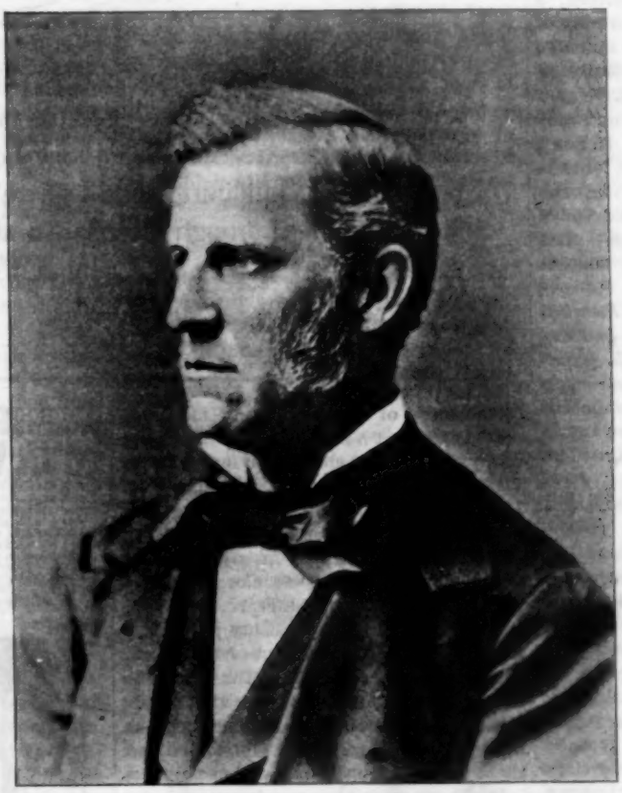
Christian Advocate

Zion's Herald

Wednesday, September 21, 1898



The Late Rev. A. S. Hunt, D. D.

THE CHURCH PAPER AND HOW TO CIRCULATE IT.

[Reprinted from issue of Oct. 5, 1892.]

The Late REV. J. O. PECK, D. D.

MY work on the above topic is cut out for me. The editor does not want any of my "theories," but my "experience." How does he know that I have no "theories" that are worthy of his paper? But cheerfully I give my experience on one of the most important collateral duties of the pastor. I did not dream, when I was making the historic experience, that I would so often hear of it, and be asked to give the repetition of it.

I did have large success in securing subscribers to the church papers within whose patronizing territory I was pastor for twenty-five years. I believe the *church* paper my best and most effective assistant pastor. I believe any other paper displacing the HERALD or the *Advocate* (according to my locality) to be undermining of the Methodistic intelligence and loyalty of the members of my church. Hence, to circulate the church papers became a conviction, a passion, a joy. I felt it a duty; a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong re-enforcement in effecting these results. Hence I threw my brains, soul, tact, and enthusiasm into getting subscribers for the paper. I worked for it as I did for a revival, and on the same ground — that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell — *I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits.* There you have it. I *was* a partner in the concern. I received my dividends in a more intelligent and devoted membership. The *modus operandi* was as follows: —

1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church. I warmed with my theme and exhorted. I appealed to their loyalty. I excoriated the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. I told of the bread they were taking out of the mouths of hungry superannuates, widows and orphans of our church, to put money in the coffers of outside publishers. I portrayed the fact that the paper was worth five cents a week — all it cost — to any family in the prepared exposition of the Sunday-school lesson. I swept the whole keyboard of incentive to take the paper. Then when the iron had been made hot by striking, I struck to weld it by taking subscribers *on the spot!* I got all I could on Sunday as a *religious work*. I used blank cards often in the pews. I nailed their ears to the paper with a pencil.

2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer-meeting. I repeated this effort in the prayer-meeting at intervals. I always gained some at the close of a warm prayer-meeting.

3. I next put a clean copy of the paper in my pocket and started on my pastoral visitation each afternoon. By this time I had made a list of all who *ought* to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharp-shooting at *close* range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I *stayed with* till they "saw a great light" and subscribed! Only here and there an obtuse or stingy soul escaped.

4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year's I would state this fact to the public congregation and ask the well-to-do to send a Christmas or New Year's gift to these poor, that would come every week in the year. This always met with a quick response.

5. At the close of the revival each year I appealed to all new converts to take a church paper. I explained the benefit, and urged on them the duty of taking a church paper, as they were now to be Methodists.

6. Finally, I attended to this work personally. I no more allowed some indigent woman or aged preacher to do this for me than I invited them to lead the revival for me. When I found such agent (appointed by a predecessor for the revenue he got out of it), I always relieved him or her, and gave back the commissions quadrupled.

This is my "experience." It fills me with joy to recall it. Halleluia! It was a good work for Christ. There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the General Conference would pass a regulation that no person should be appointed a member of the official board who does not take a church paper.

Ask your doctor about soaps, soaps containing alkali and soaps made of pure vegetable oils. Physicians and trained nurses recommend Ivory Soap because it contains nothing but pure soap. There's no alkali in Ivory Soap, it is a thorough cleanser, and is the standard of soap excellence, 99 44/100 per cent pure.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Ravages of the Hurricane

The hurricane season in the West Indies lasts from the middle of August to the first of November. On some of the islands thanksgiving services are held when the dangers of the hurricane have passed for that season. It will be a sorrowful giving of thanks this year. Last week there was a besom of destruction such as was perhaps never known before. Starting at Barbadoes, which lies to the windward, it swept St. Vincent, St. Lucia, and all the other islands as far as St. Thomas. Several hundred people were killed outright, thousands were rendered homeless, crops were ruined, and disease threatens the terrified and disheartened inhabitants. It was a terrible visitation, and a terrifying specimen of the dreadful hurricane which makes a three-months' nightmare for more than a third of the people of the islands. The loss of life and property, coming in this time of financial and agricultural depression, bodes evil to the discouraged inhabitants of these fruitful but unfortunate islands.

Samoa

The death of Malieotoa, the unhappy king of Samoa, recalls the fact that the United States is interested in the election of his successor. The election is to be according to the customs of the Samoans. The qualification is somewhat vague, since the previous elections have not all been conducted on any recognized plan, but that is the way it stands in the records of the Berlin Conference of 1889. At that time Great Britain, Germany and the United States guaranteed the independence of Samoa, and made provisions for its government. Germany has both eyes, and at least one hand, on the three principal islands, but President McKinley has intimated that the United States is not disposed to tolerate any extension of German influence. Upola is largely controlled by Germany. The United States has just contracted for the equipment of a coaling station at Tutuila. Great Britain may possibly seek one at Savaii. These are the three principal islands. The trade with them is not a valuable one, and the only export is copra. As coaling stations they assume considerable importance to the three nations into whose custody they were put nine years ago.

From New York to Manila

The battle-ship Oregon is not to be allowed to rest on her laurels. Having made her unparalleled run from San Francisco to Florida, and showed her fighting qualities in the Battle of July Third, she is now to start for Manila *via* Honolulu, accompanied by the Iowa. This is a journey of nearly 18,000 miles, and will take at least three months. Colliers will accompany the ships to supply them with coal whenever required. In case of accident the colliers will be able to tow them to the nearest port. The rate of speed will be that which will take them the greatest distance with the least expenditure of coal — probably about ten knots. Captain Evans has been relieved of the command of the Iowa at his own request, and Captain Terry, a splendid seaman, has been ordered as commanding officer. The progress of these ships will be watched with interest by all the maritime nations of the world. By the time they reach Manila the treaty of peace will probably be signed. Their presence will make the fleet under Admiral Dewey's command one that will inspire confidence and preclude all possibility of outside interference.

An Ancient Lighthouse

It is nearly three hundred years since the entrance to the river Tyne, in England, was first lighted at Tynemouth Castle. It was a private enterprise, and was supported by the revenues derived from the shipping of the port. It had become so valuable that the British Government paid the enormous sum of $600,000 in 1840 to the holders of the concession. The last tower for the light was erected in 1777. Recent changes necessitated a better location, and a new site was selected about three miles to the northward. A tower 120 feet high was erected, surmounted by a dioptric illuminating apparatus of the power of 121,500 candles, visible seventeen miles. On the night of the 31st of August there was no light shown at Tynemouth Castle — the first time since the days of Shakespeare — and the new light took its place to light the mariner for hundreds of years to come.

The Most Complete of All Trusts

It is hard to keep pace with the incorporation of trusts seeking to control the chief commodities of life. The manufacturers of silver plate have just consolidated with a capital of $30,000,000. The flint glass manufacturers have also tightened the lines. Lesser trusts are organized almost every week. As a rule, none of them is able to control the entire output, for the reason that not all those engaged in the manufacture will agree to the terms of the trust. It was reserved for the manufacturers of wall paper to form the most complete trust of all. According to current reports they have succeeded in getting absolute control of the entire production of wall paper in this country. They have announced a material increase of prices to take effect immediately, and have established rigid rules of discounts, rebates, and other devices to control the trade. This new trust is the successor of a former corporation which with a nominal capital of $30,000,000 was not able to control the market. The success or failure of this new giant among the trusts will be watched with interest, especially as it is announced that the agreement heretofore existing between the sugar refineries has been abandoned.

The Simplon

For a hundred years the Simplon road has been a memorial of the daring genius and the indomitable perseverance of Napoleon. After six years of severe labor it was opened for the passage of contending forces. For nearly three generations it has been the favorite resort of tourists intent on the pursuits of peace. Coming generations will probably know very much less about it. Encouraged by the goodly dividends of the St. Gothard tunnel, a company has been organized to tunnel the Simplon, and the contract has already been signed. The tunnel will be twelve and one-half miles long, and the work is to be completed in five and one-half years. It is more than three miles longer than the St. Gothard tunnel, but it traverses an altitude only about three-fifths that of the older tunnel. This will materially reduce the cost of construction and the operating expenses. The beginning of the present century saw the road opened for military purposes alone; the beginning of the next century will show the tunnel opened for international commerce chiefly. It may be used for transporting armies, but that is not the reason for its construction. Thus does the world move, slowly but surely, towards the millennium of peace.

A National Gem

At the recent meeting of the American Association for the Advancement of Science it was suggested that the tourmaline be adopted as the national gem. If we are to have any, the tourmaline has much to commend itself. It is specially interesting to the mineralogist because of its complicated structure, being composed of many different elements. Its

great range of color, its remarkable dichroism, and the great beauty of the uncut crystals, conspire to give it the first place among American gems. The finest in the world are produced in Maine, where they were discovered the same year the State was admitted to the Union. Some of the crystals taken from the surface pockets at that time found a final resting-place in the imperial collection of minerals at Vienna. Specimens of Maine tourmaline are to be seen in all the large mineralogical cabinets of Europe and America. The principal mines are in Paris, Oxford County, but the gems are to be found in other parts of the State.

Life Insurance in the United States

At the conference of life insurance managers, held in Milwaukee last week, the president of one of the leading companies in the United States read an interesting paper on the history of life insurance since the first meeting in 1871. The most disastrous years were from 1870 to 1880. Enormous losses were made, and confidence was undermined. Forty-six companies having agencies in New York alone went out of business. Not one of these was forced out by an excessive death-rate, but every failure was due solely to bad management. In New York the annual income fell from $105,000,000 in 1870 to $76,000,000 in 1879; and the new business fell from $588,000,000 to $168,000,000. It took fourteen years of careful management to restore confidence and get the income and volume of business back to that of 1871–2; but it took only seven years after that to double both income and business. These last seven years have been years of uninterrupted progress, and this progress is due to conservative management almost entirely. The future of life insurance in this country seems to be assured, now that the old methods of getting business at any price have given place to a paying business only. It was well said that failure in life insurance is not only disastrous, but unnecessary and inexcusable. As an instance of the inequalities of taxation in the United States, it was stated that in twenty five States and Territories, with an insurance amounting to $317,000,000, the taxes were $23,000; while in twenty-four other States and Territories, with an insurance amounting to $313,000,000, the taxes were $207,000. In other words, the taxes were nine times as heavy in one-half of the Union as they were in the other half.

Prosperity in Ireland

A paper recently issued by authority of the British Parliament contains some very indisputable evidence of a revival of prosperity in Ireland. Since 1893 the Post Office Savings Bank shows an annual increase of balances in its Irish branch averaging $2,500,000. Twenty years ago the Irish people had to their credit in this institution only about six million dollars; now they have almost thirty million. The other savings banks show an unbroken annual increase in deposits during the last five years. Dividends on government funds, payable at the Bank of Ireland, show an increase for last year amounting to more than $150,000. The receipts of the railways increased by $85,000 during the last six months. These, and many facts such as these, are cited in the paper to show that the period of depression which ended with 1886 has been followed by unusually pronounced recuperative powers.

A Fortune for a Clergyman

An Episcopal clergyman of New Jersey, after a contest of twelve years, has secured a patent for the kodak film of which he is the original inventor. He was formerly a rector of a ritualistic church, with a good knowledge of chemistry and a passion for amateur photography. Of late years he has had no regular parish, but has devoted his energies to the work of establishing his claim for a patent. Some idea of the immense value of this invention may be obtained from the fact that there are said to be 1,500,000 cameras in the United States which are using, and must continue to use, this film. One concern alone is said to manufacture 60,000 spools of it every week at a profit of one hundred per cent. As the patent gives the clergyman a monopoly for the manufacture of the film for seventeen years, it will be seen that it will prove a veritable gold mine to him.

A Million Dollars a Week

During the year ending June 30, 1898, the United States exported kerosene oil to the value of $56,126,578 — more than a million dollars a week. To produce that amount of money it was necessary to export nearly three times as much oil as was exported twenty years ago, for the export-price of oil has fallen from 14.4 cents a gallon to 5 2 cents during that time. The price in 1872 was 24.9 cents per gallon. More than one billion gallons were sent abroad during the year just ended, and the exportations for last month exceeded those of any previous month in our history. The influence of the oil productions of Russia and the Dutch East Indies is not felt in the markets of the world up to this time, and it is quite likely that the whole world will continue to lay us under tribute to furnish illumination for many years to come.

An Unprofitable Quest

It is estimated that fifty thousand people started for the Klondike last spring. Each man took with him an outfit worth at least $250, and paid as much more for transportation. This means that $25,000,000 and six months' time have been devoted to the quest for gold. The general traffic manager of one of the principal railroads engaged in carrying these gold-seekers says that twenty thousand of them will return home without even seeing the gold fields. That shows a net loss of $10,000,000, without allowing anything for the time consumed. Up to this time, according to the miners' own story, only about $6,000,000 in gold has been found. To spend six months in the hardest of labor, to add to that $15,000,000, and then secure only forty cents on the invested capital, is certainly a very poor showing for the thirty thousand people who reached the Klondike. There are very few enterprises that can produce such disastrous results as this.

The Non-Treating Society

It is claimed that at least one-third of all the intoxicating liquor consumed in this country is due to the pernicious habit of treating. The general passenger agents at Chicago found the custom such an interference to their business, so injurious to the health, and so demoralizing to the purse, that they started a Non-Treating Society. The only pledge is not to accept or to offer a treat. The Society found instant favor. Branch societies have already been organized in other cities, and it is claimed that there will soon be representatives in every State in the Union. It is only in America that treating has grown to be such an intolerable nuisance, and if it can be put under ban it will be an immense gain in every way. Whatever discourages drinking habits is helpful to the cause of temperance.

The Second East River Bridge

The most difficult part of the work of erecting a second bridge to connect New York with Brooklyn is nearly completed. Of the four pier foundations, two are completed to a height of twenty-three feet above high-water mark, one is within fourteen feet of the required height, and work on the third is well under way. The foundations will all be finished by the end of November. Steel towers are to be placed on these foundations, but the financial condition of Greater New York has prevented the authorities from making the necessary contracts. This will delay the construction of the bridge whose need is emphasized every day. The traffic of the present bridge already taxes it to its fullest limit. The expense of the work contracted for up to this time is about $2,000,000. It is not possible to estimate the date when it will be ready for travel.

The Cotton Crop

The annual report of the secretary of the New Orleans Cotton Exchange shows that 11,199,994 bales of cotton were raised in the United States in 1897-8. Every State in the Union, except Texas, raised more cotton than ever before. The increase over the preceding year amounted to 2,442,030 bales; but the money value of the entire crop is only $323,552,606. Cotton has fallen from $36.76 a bale last year to $28.62 this year, so that although the yield of last year was but 8,757,964 bales, the crop was more valuable by a million dollars than the present crop. There are now 19,248,135 cotton spindles in the United States, of which 4,057,244 are in the South. The Southern mills are making money and paying good dividends, while the reverse is true of the New England mills. It is probably true that the South is very soon to control the manufacture of coarse goods and cheap cotton prints. In the meantime we are importing every year millions of dollars worth of the finer cotton fabrics. There is no apparent reason why New England, with improved machinery, should not manufacture all the goods of the finest grade that can be sold in this country. Unless it is possible to induce the South-

ern farmer to raise less cotton, or the Northern manufacturer to develop improved machinery, abundant harvests of cotton will produce widespread disaster.

American Hardware

There are people now engaged in the hardware business who can remember when there was a very large sale of English hardware in every town of any size throughout the Union. Not only has the home trade entirely changed, so that American hardware is sold almost exclusively, but the English market itself has been invaded by the American hardware manufacturer. All the cheaper grades of steel, brass rods, files, small malleable castings, automatic machinery for almost every conceivable purpose, and many other lines, are successfully competing with England on her own territory. According to the trade journals, these goods are quoted from 25 to 50 per cent. lower than the English price lists. American raw steel and brass are said to have the preference in England because of their uniform quality and the ease with which they are worked into shapes.

A Temperance Victory

Not at the polls, nor yet by resolutions or arraignment, but by the simple device of putting ice in the public fountains. Boston's water commissioner, not having the fear of the liquor-dealers before his eyes, surprised the city, and materially reduced the saloon traffic, by putting seventy-five cents worth of ice in a fountain, not long since. Several fountains are thus supplied, and their increased patronage is an object lesson to all lovers of temperance. The few saloon-keepers, whose diminishing trade angers them, are alone in their opposition to a simple and just contribution to the cause of temperance. Watching the iced fountains for a single hour, almost any day in the week, will convince the most skeptical that cold water is as eagerly sought as cold beer by a very large proportion of men of all ages. Here is a hint that should be sufficient for other cities and towns where the saloon is regarded as a necessity.

The Mormons

Prejudice against one of the revolting doctrines of the Mormon Church has rather blinded our eyes to certain traits of character possessed by that remarkable group of men whom Brigham Young summoned to help him found a kingdom in the desert. Polygamy, which has caused the name of Mormonism to be spoken with abhorrence, was in reality a comparatively unimportant part of the puerile theology which was served out to the deluded people. All the theology of Mormonism was despicably weak, but Mormonism was strong for other reasons. It was strong in its leaders, strong in its knowledge of the immense advantages of irrigation, strong in executive ability, strong in the docile character of the early adherents. In business ability there was little to be desired. As long as it was possible to maintain isolation, and the old leaders were vigorous, the movement flourished. But there was never any future for the church. For some unexplained reason its young men did not inherit the brains of their fathers. As the old men die off, one by one, there is no young successor waiting for a place. The newly-elected president is an old man, one of the original body of Mormons. When the few remaining old men shall have passed away, this unparalleled delusion will go with them. Its history has never been fully written, but its work is already done.

The Odd Fellows

Boston is now in possession of the Odd Fellows. On Monday they appeared in force to attend the seventy-fourth annual session. The society has not met in Boston since 1886, and it is receiving a hearty welcome. There are a great many ladies present and one sees the Odd Fellows' badges everywhere. The order appears to be flourishing and its members are certainly doing honor to the society by their high appreciation of the responsibilities resting on them as its representatives. It reminds one of the days of the Christian Endeavor Convention.

The Unreliability of Figures

When so wise a man as the President of the British Association proves incontestably that by 1931 the increase in population will consume all the wheat that can be raised, and that thereafter the bread-eaters must subsist on reduced rations, even though he gives the figures in each case, we know there is a mistake. Despite the popular maxim, the figures have not told the truth. It is true the harvest of wheat in 1897-'98 was only 1,921,000,000 bushels, and doubtless it is true that is not enough to supply the world's demand. It is true, also, that the population of the world is increasing. It can hardly be true that in all the world there yet remain only 100,000,000 acres of land that can be added to the wheat-acreage. According to Prof. Shelton, there are 50,000,000 acres in Queensland alone. New South Wales has increased its wheat-acreage by more than one-fourth in a single year. The United States has certainly not measured up to its fullest capacity. Besides these facts, there is another fact quite as suggestive. Although the consumption of wheat has increased by ten per cent. in the last twenty years, yet the population, after twenty years of increase, is fed from wheat now grown on an acreage actually less than that of thirteen years ago. The world will not starve to death in 1931, even if it still has to depend as largely on wheat as it does now — the distinguished scientist to the contrary notwithstanding.

The Progress of Peace

The greatest advance on the road to peace has been made in Spain. After a stormy session the Cortes accepted the procotol and passed the act enabling the Government to cede Spanish territory. Just as soon as this was done the Cortes was prorogued by the Queen Regent. The ministry weathered the storm, but it was doubtful for several days whether it would not go to pieces. When peace comes, the present Spanish ministry will have to go, if one may trust the signs of the times.

The Spanish peace commission is a very strong one. Senor Montero Rios, Spanish minister at Brussels, and one of the most successful diplomats of all those in the service of Spain, is the leader. Senor Villarrutia and Senor Garnica are younger men, but the latter is an authority on international law. Gen. Cerero of the engineers is one of the most illustrious of scientific military men. The fifth place is filled by Senor Abarzuza. Four of these, at least, speak English fluently. Every one of them will do credit to his nation.

The joint commission will meet in the palace of the Ministry of Foreign Affairs at Paris. It was in the same building that the Bering Sea Commission met in 1893 to arbitrate the differences between Great Britain and the United States.

The American commissioners sailed last Saturday in the Campania. Their names are well known to the American people by this time. While their instructions are not definitely known, it is understood that they are such as to render futile the elaborate plans of Sagasta for a long duration of a bloodless war of words. President McKinley is hopeful for a speedy settlement of all questions at issue, and it is not believed that Spain will further endanger her national existence by rejecting the liberal terms now offered her.

The progress of the commissioners for arranging the details of the evacuation of Porto Rico has been most remarkable. Nothing has occurred to cause delay, beyond the natural unwillingness of the Spanish to do today what may be postponed till tomorrow. Two Spanish ships are expected at Porto Rico by the 26th ready to take home the first instalment of troops, and by the middle of October it is hoped that the island will be ours.

The work in Cuba is more difficult. There are said to be more than 150,000 people to transport, and this will require considerable time. It will be five or six months, at least, before the last Spanish soldier leaves the island. As fast as the Spanish forces are withdrawn, their places will be filled by American troops. Bahia Honda and Jucaro, a northern and a southern port, will be evacuated very soon, and through these ports the Americans will be able to distribute food to the starving without enriching the Spanish custom house.

Conflicting reports continue to come from Manila. Aguinaldo has issued an address to the American people in which he asserts that there is no friction. His National Assembly is divided into three factions — one favoring annexation by the United States, one independence, while the third appears to be seeking a compromise.

In addition to the orders taking the Oregon and the Iowa to Honolulu on their way to Manila, orders have been issued to send five regiments from San Francisco to Manila at once. According to current report, Gen. Otis, who is now in command at Manila, regards the situation as serious. Admiral Dewey is still at Manila, and so far as the public knows he has not reported any special reason for alarm.

OUR MINISTERIAL MISSION

A GOSPEL minister's mission is two-fold — the conversion of sinners, and the feeding of the flock of Christ. If no sinners are converted from the error of their ways, there will be no flock to be fed; and if the flock be not properly fed, there will, in due time, be no flock to feed. Saving souls from death and hiding a multitude of sins is the supreme work of the God-commissioned minister. But does the preaching of these times aim, pre-eminently, at this one work? If there be no cry, "What must I do to be saved?" no souls "pricked in the heart," no pleading "God be merciful to me a sinner," what are the evidences that we are preaching the gospel of Paul and Peter, or that which Jesus commanded? If such cries are not heard, the presumption is that there is a lack, either in the message or in the messenger. There can be but little doubt, with the same clearness and fullness of the presentation of the message, and the same promised "power from on high" possessed by the messenger, that the same results which have gladdened the church in the past would follow. Has the Spirit of God lost His power to "convince the world of sin, of righteousness, and of a judgment to come?" If so, then the fault is with Him and not with us — a conclusion not to be admitted.

But has human nature so changed that God is unable to move men to repentance, as of old? Is unbelief more rampant than when Wesley opened his mission at Oxford? Or is formalism more sepulchral than when Whitefield and Edwards produced a moral resurrection in New England, or, later, when Lee, Asbury and Garrettson went flaming through the land? From every quarter comes the sad inquiry: "What is the matter?" Has God taken off the chariot wheels of the church lest she move with too great speed? But does not the conversion of souls shed the greatest lustre upon the "church of Christ which He has purchased with His blood?" We have wealth, a cultured ministry, ample church machinery — indeed, we are nearly crushed by its weight — and every possible facility to win men to God. With all these aids, why does this traffic in soul-saving languish to such an extent? With all these agencies and instrumentalities, if sinners are not converted, we are a crestfallen church, a blight in the vineyard of Jesus, resembling a blasted oak in a forest of freshness and beauty. Ours is the grandest of all human missions. But why is it prosecuted on a scale of remuneration so painfully disproportionate? Why is it that the fathers shook the land as the men of Cyprus and Cyrene shook Antioch by their words of power, while we are forced to exclaim again and again, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

We place the cause, first, in the lack of personal piety. We do not seem to wear, as our fathers did, the robe of personal holiness. Can we experimentally and explicitly testify that "the blood of Jesus Christ cleanseth us from all sin," as the fathers did? Does this jewel of heavenly brilliancy shine upon our brows? If not, no wonder we are more feeble than they and our ministry less fruitful. Our piety should be more lofty in its character than the generality of Christians about us. The teacher stands higher than the taught. But is it not true that some are lower in the scale of personal piety than those to whom they minister? If the piety of the pulpit be no higher than that of the pew, where is the hope of spiritual devotion?

Do we spend as much of our time in prayer as the fathers did? Men who have been successful in the conversion of souls have been men of prayer. The want of fervency and victorious importunity at the mercy seat is the cause of our leanness. Abraham's pleading for Sodom, Jacob wrestling till the "day breaketh," Daniel pleading for full three weeks, with the ten days' united pleading at Pentecost, are examples of wrestling with God. Cold, ordinary prayers are not the weapons which have conquered in the past. John Livingstone once said: "I never preached ane sermon which I would be earnest to see again in wryte but two; one was on ane Monday after the communion at Shotts; and the other on ane Monday after the communion at Holywood. Both of these times I had spent the whole night in conference and prayer with some Christians." Under that memorable sermon, at the kirk of Shotts, no less than five hundred souls were brought to Christ.

By what power did William Bramwell go through the circuits of England with a series of apostolic revivals, the like of which has seldom been witnessed? The answer is not difficult. Bramwell spent six hours in every twenty four upon his knees. He proved the words true, —

> "When my all of strength shall fail,
> I shall with the God-man prevail."

He spent less time in preparing an eloquent sermon, and more time in asking God to prepare him to preach the Gospel in "demonstration of the spirit and of power." Do we preach Christ in such a manner that, should an unsaved soul happen to be one of our hearers, listening to the last sermon he could ever hear, he would go from that service to the bar of God without excuse? Such instances often occur. It is said of Alleine, author of Alleine's "Alarm to Unconverted Sinners," that he was "insatiably greedy of the conversion of souls, and to this end he poured out his very heart in prayer and preaching." The famous John Smith said: "God has given me so powerfully to feel the value of precious souls that I cannot live if souls are not saved. O give me souls, or else I die!" Bramwell used to utter the same language.

Whose heart has not been touched by the words of David Brainerd, of whom Bishop Hamline said: "I had rather be David Brainerd, wrapped in my bear skin, and spitting blood upon the snow, than to be Gabriel." Brainerd says: "I cared not where or how I lived, or what hardships I went through, if I could gain souls to Christ. While I was asleep I dreamed of these things; when I was awake the first thing I thought of was this great work. All my desire was for the conversion of souls, and all my hope was in God." To what extent do these Christlike yearnings touch chords of sympathy in our hearts for a lost world?

To attend to all our appointments, to preach a free and full salvation in such a manner as to please and entertain the people, to send them away from our services commending our performances and praising our attractive oratory and faultless style, is not enough if no sinners are awakened and turned to God. From the choice of our text to the conclusion of our discourse the present and immediate salvation of souls should be our direct aim.

> "With cries, entreaties, tears, to save,
> To snatch them from the gaping grave."

Dr. Clifford, the London preacher who is spending a month in Boston, preaching in Tremont Temple, said, in a recent sermon: "Mr. Spurgeon once took me by the hand and said, 'Smash the models and save souls.'" This should be done by every gospel minister. Many a minister is so tied to models, which he may have brought down from the schools of theology, that he is hampered and his God-given individuality is lost. Smash all models, and go in for an old-time revival of the power of God in the salvation of souls. Then shall the church be "the light of the world and the salt of the earth."

A Tender Filial Tribute

WE were deeply touched in reading a letter from Mr. John C. Rand, of 11 Joy St., Boston, son of Franklin Rand, a former publisher of this paper. With the communication is the writer's personal check which he desires should be used in sending the HERALD to some who greatly appreciate and love it, but who are unable to renew their subscriptions. We thank Mr. Rand for his generous thoughtfulness, in the name and on behalf of those whom he assists; and we permit our readers to enjoy the perusal of his interesting letter: —

"On my return from a brief summer outing, I am greeted with your two anniversary issues of the 'Old Reliable,' as my father was wont to characterize his pet baby. What a delightful symposium you have offered the 'latter-day saints!' There were indeed giants in those good old days, and one's blood is stirred at the recital of the wonderful record of those noble, self-sacrificing heroes who planted the seed and watered the crop of the golden harvest which you are now gathering. In my own case, I am touched in a tender spot at the graceful and grateful tributes to him who, in the words of Dr. Newhall of blessed memory, was 'largely responsible for the financial success of the HERALD.' I can with him bear emphatic witness to the 'energy, prudence and faithfulness of Franklin Rand, who put the best thirty years of his life into the HERALD.' While I was, in our little family circle, an only son, yet the HERALD was ever to me an *elder brother*. 'The paper' always had an orchestra seat with us, and occupied the front row of the 'amen corner' in our family devotions. No social, political or religious engagement was ever allowed to interfere with 'the Agent's' loyal devotion to the best interests of the HERALD.

"Let me, in return for the many pleasant words spoken of my father, offer my tribute to the memory of those who rallied to his support, and by their uniform friendship and fraternal aid encouraged him in his weary hours of toil, and in his heroic efforts

to show a good balance on the credit side of his ledger at the 'annual meeting'— Editors Stevens, Wise, Haven, Cobleigh, Haven and Peirce. It was a liberal education to have met them all at my father's board. As a more practical method of showing my interest in your laudable celebration, I beg to enclose a small check, for which you may send the HERALD to such beneficiaries as you may deem worthy."

Mr. Rand's proposition leads us to say that we wish other readers who are moved by such a generous impulse would follow his example. We can make excellent use of funds thus bestowed to send the HERALD to those who eagerly desire it, but are not able to pay for it. All moneys received will be strictly applied to aid those who are worthy, and personal investigation will be made to ascertain the facts in every case. What greater blessing can be supplied to the home or to the individual than the weekly visit of a religious paper?

Read It

IT is earnestly hoped that every minister in our patronizing Conferences will prayerfully read the sermon by Dr. John Clifford of London, published in this issue. We had the supreme pleasure of listening to it, and count it one of the greatest that we ever heard. Dr. Clifford is a remarkable preacher. He knows his Bible and possesses the mind that was in Christ. The truth comes forth, convincing and luminous, from a soul at white heat in its convictions. There is no effort to please or patronize his audience, but he is absorbed and absorbing in the greatness and importance of his message. Our impressions of Dr. Clifford are confirmed by last week's *Outlook* of New York, under the head of "A Great English Preacher Here.' Our able contemporary says: "The Rev. John Clifford, D. D., is the most eminent Baptist leader in the world, and among Nonconformists of Great Britain few, if any, of any denomination are more deservedly prominent. He is pastor of the Westbourne Park Church in London, which is both a church and something like a university. Dr. Clifford is much interested in the movement for the federation of the Free Churches, and has already been president of the Congress of Free Churches. As an orator he is impassioned and singularly eloquent, but his eloquence is that of solid thought and earnest conviction rather than of mere sentiment. He is greatly interested in all social questions in London, and perhaps more than almost any man now before the public deserves to be called the Tribune of the People." No preacher can faithfully read the sermon without a clearer conception of his Master and of his own mission, and without a profound determination to try to preach better. But let no one think that the sermon is for ministers alone; it should be read and appropriated by all. If it is, it will prove a message of larger thought and deeper life. Read it!

Recognizing the Truth

REV. A. D. MAYO, D. D., so well and favorably known for his educational work in the South during the years since the Civil War, is delivering a series of lectures at the Young Men's Christian Union of this city Sunday evenings upon "American Life." The lecture of Sept. 11, on "A New Departure in Education," covered the work of the "common school" in this land. It is published in the *Transcript* of this city, and is a notable utterance. Dr. Mayo is a man of comprehensiveness and balance and does impartial justice in a marked degree to any topic which he considers. While he is known as an ardent friend of the Negro, yet he is singularly free from prejudice or one-sided views concerning the colored people whom he has studied these many years in the Southern States. There is, therefore, special significance in the following paragraph which appears in connection with his reference to education in the Southland: "The great work in the South has been done by the Southern people themselves. With but little help from abroad, in one generation they have re-established their old collegiate and academic system, better than ever before, placed in the constitution and laws of every State a provision for the common school of every grade, and out of their poverty expended $500,000,000 — $100,000,000 for the children of the people a generation ago held in chattel slavery. Under similar circumstances, no effort so remarkable for the education and uplifting of a whole people has been made in the history of the world. The people's common school is now established on every square mile of inhabited American territory, and the great front door of the school-house is open to every American child and youth."

PERSONALS

— Dr. S. V. Leech, of Atchison, Kansas, has resigned his pulpit.

— Bishop and Mrs. Newman, who return to New York from Glasgow, Scotland, on the steamer "Furnessia," were due Sept. 20.

— Mrs. Lowrey, widow of the late Rev. Dr. Asbury Lowrey, will shortly remove from Germantown, Pa., to Evanston, Ill.

— Dr. Wood, of Peru, has recently changed his residence from Callao to Lima. He thinks this will be of great advantage to our work there.

— Miss Clara Cushman, of Lawrence, is speaking for the W. F. M. S. on the itinerary plan. Her Sundays are all engaged to Oct. 30.

— Bishop Taylor is at his home in Alameda, Cal., and is in comfortable health, though his voice is too feeble to speak at length in public.

— Rev. Charles B. Mitchell and wife, of Minneapolis, who have spent the summer in Norway, Sweden, and Russia, have just returned to this country.

— We have a very interesting letter from Bishop Cranston, written from Nagasaki, Aug. 19, which we shall publish in the next issue. The Bishop was to start on that day for Korea.

— Bishop Mallalieu returned to Auburndale last week, where he will remain until Oct. 3, when he goes South to preside at several Conferences originally assigned to Bishop Newman.

— The *Western* makes mention of the fact that Rev. C. A. Southard, of Lewiston, Me., grand commander Department Maine, G. A. R., inspected the Western Methodist Book Concern last Friday.

— Rev. R. L. McNabb, formerly a member of the Kansas Conference, and who for the last two years has been doing special missionary work in Kansas, has lately been transferred to the Illinois Conference.

— The many friends of Rev. L. P. Cushman, D. D., of Lawrence, will be gratified to learn that he has so greatly improved in health that he has been able to attend the public services of the church for several Sundays.

— Miss Mary Harriott Norris, of Morristown, N. J., has been elected dean of the Woman's Hall and adjunct professor of English Literature in Northwestern University, to succeed Mrs. Emily Huntington Miller, who will devote herself to literary work.

— Rev. Carl F. Eitzholtz, at the last session of the Norwegian and Danish Conference, was elected to be the editor of *Den Christelige Talsmand* of Chicago, the national organ for the Norwegian and Danish work. Dr. Eitzholtz is the beginner of the temperance movement in Denmark, which now numbers some 80,000 members.

— Rev. E. H. Richards, D. D., writing from Inhambane, Africa, says that his wife and Mr. and Mrs. Buckwalter and himself are all well, busy at work, and happy. Dr. Richards has sent forward the manuscript of a book which will contain about one hundred pages of hymns, catechism questions, psalms, etc., in the Sweetswa dialect, and the Missionary Society has provided funds to have the book published.

— The *Western* of last week observes: "Dr. Daniel L. Rader goes this year from the presiding eldership to the financial agency of the University of Denver, at the imperative call of the church. He did what he could and keep his vows, to avoid this assignment. It is pure duty. Every one who knows Dr. Rader believes that he will do all that man can do in Colorado to bring the dawn of a brighter day on the University, the citadel of our Colorado work."

— The *Pittsburg Christian Advocate* of last week thus calls attention to a striking fatality in the Pittsburg Conference: "The Pittsburg Conference is again stricken. Death has smitten it for the eighth time this Conference year. Never but once before in its history has it had so large a list of deaths. On Monday of this week Dr. I. C. Pershing died at Cambridge Springs, Pa., where he went several weeks ago for rest. He there contracted pneumonia, which soon proved to be fatal."

— Mrs. Elizabeth Ray, widow of the late Rev. P. P. Ray, of the Vermont Conference, died, Aug. 27, at the residence of her daughter, Mrs. C. A. Cook, Port Angeles, Wash. The daughter writes: "She suffered much, but so patiently; only hoping for release soon. Her trust was perfect. At the last she seemed to see above her what we could not see, and would point up and smile so sweetly; and her rest came very peacefully and quietly. We could hardly tell when her spirit took its flight."

— The death of Mrs. Julia Carpenter Dillingham, widow of ex-Governor Paul Dillingham of Vermont, and mother of ex-Governor William P. Dillingham, at her home in Waterbury, Vt., is announced. Mrs. Dillingham was born in Waterbury eighty-six years ago. She was the daughter of Judge Carpenter, who settled in Waterbury in 1804. Her husband died in 1891 at the age of ninety-two years. She was a woman of exemplary life and character, and many will recall with tender gratitude the cordial Christian welcome and hospitality received in this well-known Methodist household.

— The death of Rev. Dr. Alexander Crummell, of Washington, occurred too late for proper notice in last week's issue. He was one of the oldest, most reputable and best known of colored clergymen in this country. The history of his early life is a striking commentary upon the changes which have taken place in public sentiment in this land. Dr. Crummell was born in 1819 in the city of New York. His father, Boston Crummell, was a native of West Africa. Young Crummell, after enjoying such meagre educational facilities as were given to members of his race in 1835, in company with Henry Highland Garnet, late United States Minister to Liberia, and Thomas Sidney entered a school at Canaan, N. H., but the prejudice against the higher education of Negroes was so intense that they were not permitted to remain. Afterward they entered the Oneida Institute, and were there three years. Having a

to enter the ministry of the Protestant Episcopal Church, he applied in 1839 to be admitted to the General Theological Seminary of New York. This caused bitter opposition in church circles, and the application was refused. In 1848 Dr. Crummell went to England, where he entered Queen's College, Cambridge, from which he was graduated in 1853. In 1873 he returned to the United States and founded St. Luke's Church, Washington, of which he continued rector until the end of 1895. He was an able preacher and the author of several volumes that received hearty welcome from an appreciative public.

— The assistant publisher, Mr. George E. Whitaker, so far as he is able, is visiting the churches on Sundays in the interest of ZION'S HERALD and the Wesleyan Association. A goodly number of new subscribers are being received from all the churches visited.

— Rev. William W. Foster, Jr., D. D., president of Rust University, has been supplying for three Sundays the pulpit of the Haverhill St. Church, Lawrence, to the great pleasure of the people. Dr. Foster returns to the South this week, to take up his work that proved very successful during the past year.

— A notable compliment was paid to Rev. Drs. W. H. Withrow, editor of the Canadian *Methodist Magazine and Review* and of Sunday-school periodicals, and William Briggs, book steward, in their re-election by the General Conference to the positions which they have so long and successfully held. They received a practically unanimous vote.

— Rev. and Mrs. Julian S. Wadsworth, of Manchester, Conn., have been spending the month of September most delightfully with their Western friends in Chicago and Jacksonville, Ills. They will attend the session of the Illinois Conference next week with her father, Dr. W. F. Short, who is a presiding elder of the Conference. Rev. Dr. and Mrs. C. A. Crane are also there and will attend the Conference with them.

— In Franklin, N. H., Mr. Frank M. Marsh, of Barnstead, N. H., was united in marriage with Miss Amie F. Noyes, of Franklin, the father of the bride, Rev. James Noyes, performing the ceremony. Mr. Marsh is a graduate of the College of Liberal Arts, Boston University, and the bride graduated from the New England Conservatory of Music, both in their respective classes of 98. Their residence will be at 51 Dana St., Cambridge.

— General and deep sympathy will be felt at the announcement of the death of Miss Winnie Davis, daughter of Mrs. Jefferson Davis, who died at the Rockingham Hotel, Narragansett Pier, R. I., on Sunday noon. She was a woman of eminent literary ability, and contributed to a number of leading periodicals. She was an accomplished musician, a skilled linguist, a ready writer, and a most attractive type of the Southern woman of intelligence, culture and refinement.

— Dr. J. L. Withrow closed his first sermon, on his return to Park St. Church as its pastor, with the last lines of Rev. A. J. Hough's poem, read at the Epworth League Convention at Burlington, Vt., and recently quoted in these columns, beginning, —

"Bring back the Amen corner that has long been frozen out,
For nothing scares the devil like a grand old Methodist shout.
Bring back the faith of the fathers, its spinal column and grip,
In place of the limp, loose wriggling of a higher criticship."

— Rev. W. T. Worth, of Auburndale, sends this sad announcement under date of Sept. 17: "You will be pained to hear of the death of Mrs. Susan G. Jones, preceptress of Lasell Seminary, which occurred at Rochester, N. Y., Thursday, Sept. 15, at the residence of her son. She was a lady of ripe attainments, and was peculiarly fitted for her position because of her patient and faithful devotion and her keen insight into the capabilities and needs of the students in her charge. The institution is in mourning because of her death. Principal Bragdon attended the funeral services at Rochester." Great grief has come to the teachers and pupils of the Seminary, who loved her well. She came to her position here from the Woman's College of Baltimore.

— Our New England readers especially will be pained to read this announcement, which appears in last week's *Union Signal*: "The friends of Miss Anna Gordon — and what white-ribboner is not her friend? — will be grieved, we are sure, to learn of her recent illness at the home of Mrs. Stevens, our National president. Miss Gordon has been suffering from an acute attack of gastritis, and though very much better is still far from well. The physician says that the disease has been developing for months, and without doubt owes its origin to the shock and strain of those sad months last winter when Miss Gordon went down into the shadows with the one far dearer to her than life itself."

— Bishop D. A. Goodsell surprised the Cincinnati Ministers' Meeting with an unexpected call and delighted them with an impromptu address, Monday morning, Sept. 12. The Bishop spoke of his studies and observations during a six months' residence in Rome and of the success of Methodism on the continent of Europe. He gave it as his opinion that the most serious and difficult problem, in the annexation of the Philippines and West Indies will be found to be the extensive holdings of property and the valuable franchises in those countries which have been given by Spain to the Roman Catholic Church. On the question of annexation Bishop Goodsell counsels conservatism rather than inconsiderate haste.

— In the death of Rev. Dr. John Hall, of New York, which occurred at the home of his sister in Bangor, Ireland, last Saturday, American Christianity loses one of its foremost and most notable representatives and defenders. His death was due to heart failure. His wife and sons, Rev. Thomas C. Hall and Professor Robert Hall, were present at his bedside when he died. Dr. Hall was of Scotch descent, and was born in Ireland, July 31, 1829. He had been pastor of the Fifth Avenue Presbyterian Church in New York for thirty years, one of the wealthiest churches in the United States. While possessing few, if any, of the graces of oratory, and while he did not assume to be a critical scholar, yet his sermons possessed so much of his own deep, spiritual life and positive convictions that he was an attractive and helpful preacher to the multitudes. He was a stalwart defender of the orthodox faith, the Spurgeon of the Presbyterian Church. His relations to his congregation had been most happy and affectionate until he so heartily espoused the case of Herman Warszawiak, the converted Jew. Dr. Hall acted in all good conscience in that matter, but was forced to confess at the last that he had been deceived and duped by the man. The announcement of the death of Dr. Hall comes to our knowledge so late in the make-up of this issue that we are unable to do him anything like adequate justice.

BRIEFLETS

Will our church news correspondents on the various districts please note the fact, to which attention has already been called, that the r items must be received at this office on Saturday, in order to insure their insertion in the current issue.

For more than a half-century there was the closest and most enjoyable friendship and fellowship between the late Dr. A. S. Hunt and Dr. G. M. Steele. Though Dr. Steele was greatly shocked and bereaved in the death of his honored friend, yet he yielded to our gentle persuasion to write out of his heart the tribute which appears in this issue.

Our readers will note that a weekly letter upon the General Conference of the Methodist Church of Canada, now in session, appears in our columns.

Rev. William Wood, of Boothbay Harbor, Me., has prepared in the Good Citizenship Series, "Abstract of Laws Concerning the Welfare of Every Citizen of Maine." It is a pamphlet of special value to those connected with religious and reformatory work in that State.

As an example of terse and pungent editorial paragraphing that will stick in the mind of the reader, we commend the following from the *Springfield Republican*: "It is very evident that the Turks are a-turking again in Crete. The Sultan now declares that the British themselves fomented the massacres the other day in Candia in which a British vice-consul was burned to death and a large number of British bluejackets killed and wounded. It was the same in Armenia — the Armenians worked up the massacres in which they perished."

The canvass for new subscribers is proceeding with gratifying success wherever the preachers have presented the paper. May we not urge all our ministers to give their people the full advantage of our generous fall offer?

One of the saintliest women in New England, with a record of historic usefulness in the vineyard of the Master, mention of whose name would meet with reverent and affectionate consideration in all our borders, writes: "I have been listening to good and beautiful sermons till I am tired. I am near the end of my race, and justification by faith is my stay, and a Saviour who shed His blood for me is my anchor. I would like to hear more frequently of Christ and Him crucified — not a story that has been encnanting the public lately, but a setting forth of why He died. May God show our ministers that they must more frequently speak of sin and invite sinners to the Cross."

The particular attention of our readers is called to a contribution on page 1194 from the pen of Dr. J. O. Peck, of revered memory. The question which our ministers so often earnestly ask and honestly discuss finds its final analysis and answer in Dr. Peck's article, which was born of his own successful experience. On page 1221, in the column entitled "Anniversary Offer," will be found suggestions and propositions especially pertinent to this hour. Our readers can serve the HERALD by loaning their papers, for examination, to non-subscribers.

New England Methodism is to be highly favored in the immediate future by the presence of its honored Bishops and other distinguished representatives of the church. For the benefit of our readers we group the meetings which call them together. Oct. 27, the Bishops gather at Springfield for their semi-annual meeting. While their sessions are private, the Bishops will doubtless be heard at platform meetings and in the churches in the city on Sunday. The General Committee of Church Extension will meet in Boston, Nov. 3, at 10 A. M. The General Committee of the Freedmen's Aid and Southern Education Society will meet in Boston on Monday, Nov. 7, at 10 A. M. The General Missionary Committee will meet at Providence, Nov. 9, at 10 A. M. The Cabinet of the Epworth League will meet in Boston,

Nov. 16, at 9 A. M. These gatherings are open to the public, are exceedingly informational and stimulating, and our ministers and people generally should plan to attend them.

In our anniversary number, Sept. 7, the first footnote in Dr. Daniel Steele's article in regard to Orange Scott's epitaph, refers the reader to the wrong phrase. The asterisk should have been placed after the words, "on account of her complicity with slavery," nine lines above. And in Dr. McDonald's article Dr. E. *Clark* should read Dr. *Cooke* as former president of Lawrence University.

September 14 brought together an unusually large number for the annual executive meeting of the New England Branch. Among the guests present were Mrs. J. F. Keen, corresponding secretary of the Philadelphia Branch, Miss Josephine O. Paine, soon to return to Korea, Miss Florence L. Nichols, of the Harriet Warren Memorial School, Lucknow, and Miss Ella E. Glover, of Tientsin, China. Mrs. Keen spoke with fervor and much charm of her visit to our missions in the East, and particularly emphasized the need of larger funds for building — a thought which was echoed by the missionaries present. Miss Emily L. Harvey gave an excellent account of her recent trip in the Maine Conference. Mrs. Enoch Mudge reported the W. F. M. S. on the California coast. If missionary zeal continues to burn as high during the missionary year as at the first meeting of the New England Executive, rare results in endeavor may be expected along all lines.

We are gratified to note the marked and steady improvement in the quality of the *Southwestern Christian Advocate* under the editorship of Rev. I. B. Scott, D. D. The editor is alert, progressive and refreshingly independent in expressing his convictions.

If that Texas regiment which refused to receive its pay because the paymaster, Major Lynch, was a Negro, had fought beside the colored troops at Santiago, it might have lost its silly and hateful prejudice. President McKinley showed his characteristic good sense and courage in immediately expressing approval of Gen. Stanton's course in sending a sharp dispatch to the commanding paymaster of that department, stating in effect that as Major Lynch had been regularly commissioned by the President as an army paymaster, the troops must take their pay from him or else go without pay. It appears that this colored paymaster is none other than ex-Congressman Lynch of Mississippi.

Since the above was written, we note a lengthy editorial in the New York *Tribune* upon the subject, which we intend to republish in full in our next issue. It appears from this paper that there are two colored paymasters, and that Northern and Western regiments have been acting more stupidly and reprehensibly in the case than the Texas regiment — confirming the declaration made in these columns that there is more prejudice against the Negro in the North and West when the people come into close relation with him, than there is in the South. The *Tribune* righteously scores this manifestation of race prejudice by saying: "The Northerner has no reason for such prejudice. He can offer neither the excuse that he dislikes personal and social contact — for the paymaster does not come in intimate relation with him — nor that he has political antagonisms. His insubordination is but a vicious desire to make trouble."

Latest advices state that the Texas regiment finally voted to receive its pay from Major Lynch, and has been paid by him.

ALBERT SANFORD HUNT, D. D.

REV. G. M. STEELE, D. D.

SELDOM has the church and the whole Christian community met with so great a loss as has just now befallen them in the death of Dr. Hunt. Few men have possessed a more symmetrical and beautiful character, or one in which the elements were so kindly mixed. He was born in Amenia, Dutchess County, N. Y., July 3, 1827. He was of Christian parentage and ancestry, his grandfather, Aaron Hunt, having been a Methodist minister of some note and a pioneer member of the old New York Conference. Dr. Hunt fitted for college in Amenia Seminary, at that time one of the most noted of our Conference schools, numbering among its principals such men as D. W. Clark, Joseph Cummings, E. O. Haven, Gilbert Haven, J. W. Beach, and Cyrus D. Foss, of whom four subsequently became Bishops. He graduated at Middletown in 1851, and was the valedictorian of his class. He was emphatically a Christian student, not one bound by cast-iron dogmas in which there was no spiritual vitality, but animated by a genial religious spirit, cheerful, charitable, sympathetic, and at the same time energetic and independent, and entirely human as well as altogether godly. While earnestly desiring to attain to the highest excellence as a scholar, he kept this desire in steady subordination to the great religious purpose which had early become the ruling motive of his life. In college he formed many intimacies, some of which have continued through all the years down to the time of his too early death. Such men die too early at whatever age life closes. In college, too, as elsewhere, he was greatly beloved, and his influence was extensive and of untold value.

Immediately after his graduation he was appointed tutor and a little later adjunct professor of moral science. As a member of the faculty there was the same moral effectiveness that had characterized him as a student, only in a larger way. On account of impaired health he resigned this position, and the next year visited Europe, where he spent some time. After his return for two years he resided at Rhinebeck and Amenia, his physical condition not being such as to make it safe for him to do regular and exacting work. In 1859 he joined the New York East Conference. All his appointments for the ensuing nineteen years were in Brooklyn, where he filled several of the most noted pulpits of our church and always with unusual success and acceptance.

In 1878 Dr. Hunt was appointed one of the secretaries of the American Bible Society — an office of great responsibility and demanding the highest ability on the part of its occupant. The election of Dr. Hunt met all the demands of the situation and worthily has he discharged its great duties. He was always a welcome representative at all the assemblies, councils, conferences, and other religious bodies when he appeared to set before them the work and the wants of this great Society, and not many of the able men of different denominations who have occupied similar positions have excelled him in the performance of these and other functions of his position.

Dr. Hunt was a delegate to the General Conference in 1872, 1876, 1880, and 1884. At the last of these he was the spontaneous choice of a large minority of the delegates for the office of Bishop, and no man more fit could have been elected. He was, also, the fraternal delegate to the General Conference of the Methodist Episcopal Church, South, in 1872, and again in 1876. On both occasions he acquitted himself to the great satisfaction both of his own church and of that to which he was accredited. Dr. Hunt never married. His death took place at his residence in Brooklyn on Monday, the eleventh day of the current month.

Dr. Hunt had a charming personality which made him socially most attractive. This was not by any means mere amiability, which might be the characteristic of a weak man, and there was no weakness in Dr. Hunt. There was a remarkable combination of strength and gentleness, of sweetness and power. He was dignified in demeanor, but he never put his dignity on exhibition; his friends never thought of it, and he himself was unconscious of it. In his manners he was easy, affable, approachable, natural and cheerful. Never seeking to draw men to him by any art or social artifice in private, or to win applause in public, men were nevertheless drawn to him and frequently desirous to make him their confidant. He had a keen sense of the humorous, but he never cultivated it unduly and was more likely to see it in the conversation of others than to originate it himself. There was much brightness in his disposition, he was broadly intelligent, thoroughly sensible, sympathetic, and consequently every way companionable.

He was pre-eminently a religious man. His religion, as we might infer from the general characteristics already mentioned, was not one of outward observance. The kingdom of God was within him, and it affected his whole personality and all his work in life. This religious character was more effective than anything else about him. The deep inward experience of the things of God made him strong. His faith in Jesus Christ was simple but unwavering, and its effects while not manifesting themselves in fervor and great elations were none the less wholesome and satisfactory.

As he lived so he preached. He was not a man of fiery eloquence, nor had he any distinct ambition to be a great orator. Yet the artistic quality in him gave him all that is valuable in the rhetorician and made him a most attractive speaker. While he abhorred all manner of sensationalism, he studied current events as well as the wants of his hearers. He was a convincing reasoner, but more than this he was mightily persuasive. He had no sympathy with those who seemed disposed to secularize the pulpit, and still less with the tendency to minimize the supernatural in Christianity and to subtract from the work of the Spirit in the individual and in the church. He believed the seat of authority for Christians to be in the Bible; and he had no fellowship with those who hold it, with whatever religious value, to be largely a collection of Hebrew legends and as a whole to have no general sanction of Divine inspiration. His preaching was effective both in the edification of believers and the conversion of sinners. He did not think it enough, when called upon, as he frequently was, to supply the pulpits of pastors temporarily disabled or absent, to perform the routine duties of the public service. He aimed at results, and in all his ministrations sought for souls. At one time when filling the pulpit of a pastor of another denomination than his own for several months, there was a steady succession of conversions, and that, too, without any extraordinary services or special revival agencies; and at the close of his period of service, on the return of the pastor, there was a goodly ingathering of new members.

Dr. Hunt was always and everywhere a worker with God. He was about the highest type of manly piety and of Christian gentlemanliness that can anywhere be found. He had his full share of the great sorrows of life, but he endured them as seeing Him who is invisible. And now this beloved soul has come unto Mount Zion and unto the city of the living God, and to the general assembly and church of the first-born whose names are written in heaven.

WINGS

REV. WILLIAM A. QUAYLE, D. D.

If I had wings like lordly eagles wear,
And I could circle mountain peaks and soar
Above their spires and in deep valleys pour
Reiterant circling shadows while through air
I voyaged as a boat through seas, and bear
Me on in triumph over ocean's shore,
So far and high my flight that ocean's roar
Signalled me not — could I with eagles share,
My flight were not so high as now, my wings
Less mighty than the wings which me upbear,
My eye less keen than sight which now is mine;
"I am God's son" my joyous spirit sings;
I soar sublime above earth's dust and care,
And wing my way to heaven with flight divine.

Kansas City, Mo.

THE PATH THROUGH THE FLAGS

JAMES BUCKHAM.

NOT the least of my September delights is the early morning walk through the flags to my "blind" on the marshy edge of the lake. This is an immense dry goods box, set deep in the sand, ballasted with four huge stones, and "bushed" with cedar boughs to such a height that, when I stand up straight in the box, my armpits come about three inches above the top of the fringe of cedar. This "blind" serves me as a place of concealment from which to shoot ducks and other wild-fowl during their morning and evening flights. There is a well-defined path leading straight to it through a good fifty-acre tract of wild flags with their long, sword-like green blades. Nearly every morning during September and October I am up with the first gray light of dawn, and just as the sun begins to paint the east with a faint pink I am going along the path through the flags with my gun over my shoulder.

One who never gets up early on a crisp fall morning, to taste the air before sunrise, misses one of the rarest and most exquisite joys of outdoor life. There is such a perfect hush and peace over all the scene! The air is fragrant and bracing and delicious beyond description. Every little sound of rousing nature is so intensified — the rustling in the reeds, like sharp whispers; the splash of a distant waterfowl, as distinct as if it were but a few rods away. A duck quacks hoarsely far out on the edge of the marsh, and you involuntarily pitch your gun forward, as if the bird were on the point of rising just in front of you. The bronze-tinted dusk over the flats is a most wonderful and beautiful and mysterious atmosphere. The eye and the soul rejoice in it. The very crinkling of the flags, and the resilient yielding of the spongy, dark soil of the marsh under the foot, are distinct delights. Many a morning I have come home without a bird in my game-pockets, but richly repaid for my early rising by the walk through the flags. Indeed, that is always the better part of my trips to the "blind." The duck and snipe and plover are of less account, though welcome when they are to be had.

While patiently watching for game from my place of concealment I have seen many interesting things that did not rouse the passion of the sportsman. I have watched the muskrats playing among the flags and reeds — little brown fellows of infinite activity and resource. They seem to be on the move more or less day and night. I have seen them feeding and amusing themselves both by moonlight and by sunlight. Whenever the weather is pleasant and all is still around them, the muskrats are out, paddling about in the water or gliding through the marsh-grass. When they feed they eat with the utmost leisure and dallying satisfaction, as if they knew that they had all day and all night, and acres of suitable food, so there was no occasion to curtail the palate's delight. As to their manner of amusing themselves, the muskrats are curiously individualistic and self-sufficient. Though by nature living a communistic life, they seem to have very little to do, directly, with one another. I have never seen two of them feeding or playing together; whereas one rat will sit for hours on a stone or log or bit of driftwood and toy by himself with a root or a bunch of grass. Sometimes, too, a muskrat will "chase himself" round and round among the reeds like a kitten; but I have never seen two of them playing tag.

Clumsy as the muskrat looks, he is wonderfully quick and adroit in all his movements. You may fire your gun at him from concealment when he is swimming in deep water, and between the flash that gives him warning and the arrival of the whistling bunch of shot he is more likely than not to be safe beneath the surface and well on his way to some submarine gallery leading to his nest under the bank. I am not sure whether muskrats eat fish, but they certainly catch them — perhaps for sport — with incredibly swift motions of the head and paws. Sometimes you will see a muskrat drifting perfectly motionless on the top of still water. Then he will dive with startling suddenness and fail to reappear. I have my suspicions that he is carrying a fish home by his underground railway.

"Tip-ups," or sandpipers, are funny birds to watch; and there are always plenty of them coming and going on the beach in front of my "blind." They are constantly teetering backward and forward, as if afflicted with a spasmodic weakness of the knees that causes them momentarily to lose their balance, which they recover with a jerk. Sandpipers are most mysterious feeders. Presumably they are in search of food when they come bobbing along the beach, entirely engrossed in what they are doing; yet I have never been able to observe, even with a glass, that their motions accomplish anything. The head seems to bob forward and downward until the bill almost touches the sand, and then the bird trots along again, as if satisfied with mere perpetual inspection. I have searched for signs of "borings" where sandpipers have been at work, but could never discover that they left any holes in the mud or sand. It may be that they find what they eat on the surface and seize it with a motion too rapid for the eye to follow.

Several times, when I have been passing a mud-bordered "pot-hole" beside the path through the flags at midday, or after the sun was well up, I have seen a most comical sight — the jack-snipe, or Wilson's snipe, asleep. After it has filled its stomach, this philosophical bird remains standing in the mud and simply leans forward on its long bill and goes to sleep. In this position it looks for all the world like an old woman in brown skirts leaning on a cane. But the bird is not so soundly and helplessly asleep that it does not detect the vibration of your step, and before you are near enough to do it any harm except with a gun it is up and away in swift, twisting flight, that tests to the utmost the skill of the wing-shot.

The green heron, popularly called "stake-driver," is a curious bird of the marsh. Coming through the flags I have frequently heard — apparently at a considerable distance, but the sound is one which it is almost impossible to locate — a series of guttural explosions, with a certain wooden quality, as if some one were driving a stake into the mud with the back of an axe. Oftener, to me, it sounds like the noise of an old-fashioned wooden pump-handle laboriously coaxing water from a well. This is the tremendous vocal performance of the green heron. It can be heard for miles, and is truly a wonderful utterance for a bird. Many a time I have tried to "stalk" the hidden performer, but could never succeed in even approximately locating him. The sound seems to come from everywhere, and to be as pervading and immense as the wind.

Another evasive bird of the marsh is the mud-hen — the homeliest bird, probably, that wears feathers, and forever skulking and hiding and gliding away on swift feet, as if piteously ashamed of its ugliness. With its small, erect bob-tail and close-lying, "slicked" plumage, it has a stripped and half-dressed appearance, like a woman surprised in petticoat and bustle. Once in a while you will see this mysterious wader gliding out of sight among the reeds, phantasmal and noiseless. The mud-hen, for its size, is quite as swift a runner as the ostrich; and the dog who undertakes to follow it through the grass of the marsh will soon come back, astonished and chagrined.

Much the same in general appearance (save color) and characteristics, but smaller and more inclined to take to wing, is the rail, a scrawny, brownish bird with a loose skin and not much substance, yet esteemed by sportsmen and epicures because of the succulence of its atom of flesh — a tidbit that has always seemed to me like an ounce of nourishment done up in a yard of integument. The rail is a slow yet curiously deceptive flyer. It seems to hang and linger in the air like a slowly tossed ball, yet I have seen pounds of shot fired at it in vain by good marksmen. How it escapes the leaden hail is a mystery — probably because it flies so slowly that the sportsman, accustomed to swifter game, fires his charge in front of it.

Coming home at evening, sometimes, along the path through the flags, before

the season for wild-fowl has closed in the spring, I have heard a most witchingly sweet, enticing bird-call from the fringe of alders on the edge of the marsh. So pleading, so seductive, so softly and tremulously tender was it, that I knew it must be a spring love-call. Nobody could tell me what bird made it, however, and so I lay in wait among the alders one evening and answered the question for myself. It was the woodcock — a bird commonly supposed to be voiceless. And voiceless it is except in the time of love. Then its quavering, wistful note is the sweetest I have ever heard from the throat of a bird. What a comment on the power of the universal passion! One learns many things from nature, but none more significant than the closeness of touch and correspondence between creature life and human life.

Atlantic, Mass.

THE PLEASURES OF FRIENDSHIP, MAINE.

PROF. C. W. RISHELL, PH. D.

NOT unjustly is the Maine coast with its adjacent islands celebrated. Perhaps at no point are its natural beauties and advantages more distinguished than in the town of Friendship, some fifty miles east of Portland. The place is not a summer resort, and it is not provided with fashionable hotels and high-priced boarding houses; but the few who have found their way into the simple homes of the farmers and fishermen of the town and community, and who appreciate quiet, freedom from social restraint and constraint, charming scenery and honest hearts, return to their homes after a few weeks' sojourn carrying with them the most pleasing memories and the wish to enjoy the locality another year.

Friendship does not boast the luxury of railroad connections, and its principal means of easy communication with the world is the little steamer which touches at the wharf once each day — on its outward voyage at about 2 P. M., on its return next day about 10 A. M. These are the only times when the rural quiet is disturbed by the sound of the steam whistle. With this exception there is the almost absolute silence of nature. By night there are no noises to disturb the sleep of the most nervous, though early in the morning the crowing of cocks may awaken one from slumber, to which, however, the otherwise perfect stillness induces a speedy return. The breezes from off the water keep the atmosphere always at a moderate temperature, while those from the land fill it with the fragrance of the fir and pine. That the air is pure follows as a matter of course.

While Friendship lies quite apart from the hurry and noise and heat and dust and foul odors of larger places, it is not without a reasonable proportion of intelligence. Three churches — the Methodist Episcopal, of which Rev. A. L. Nutter is the excellent pastor, the Baptist, and the Christian Adventist, the last having a lady pastor — keep watch over the religious interests of the people, while the schools are able to prepare the young people in a good degree for college. The inhabitants are or have been mostly seafaring people. Several delightful gentlemen resident there are active or retired sea-captains, who have the breadth of information acquired by those who travel much, and the kindliness and generosity for which those of their occupation are generally conspicuous.

Ten miles distant, in opposite directions, are Waldoboro and Thomaston, the former of which is distinguished as the place where the "Governor Ames," the largest known sailing vessel, having five masts, was built. Waldoboro was settled by Germans, and one of its points of interest is their old church with its box pews and high pulpit with spiral ascent, almost as interesting architecturally as King's Chapel, Boston. The drive from Friendship to Waldoboro is, for the most part, in full view of the Medomak River, and serves to reveal many of the beauties for which Maine scenery is famous. Thomaston is a beautiful town on the George River. Thence one can take a delightful ride by electric railway through Rockland and Rockport to Camden, within walking distance of the Camden Mountains. The climb up Mount Batty, 1,325 feet above the sea level, discloses an ever-widening and constantly more attractive view of mainland, islands, harbor, bays and ocean, with innumerable white sails, charming the eye and uplifting the spirit with a sense of the greatness of earth, and of man, its divinely appointed master. From such points of vision one sees the earth and the products of human genius, apart from the agonies occasioned by evil passion, and we seem to catch a glimpse of what God designed this world to be; and of what, when fully redeemed, it shall be. These Camden Mountains are plainly visible from Friendship, and their numerous elevations and depressions, in deep azure, and with exquisitely graceful outlines, are as beautiful as the Seven Mountains visible near the German Rhine. One can sit and gaze at them by the hour and not grow weary, nor interpret the pleasing emotions their forms awaken. We are sorry when night shuts them from our view, and we wait for the morning that we may see them once again. Thus, though distant, they are among the charms of Friendship itself.

But the beauties are not all distant. The somewhat violently rolling character of the country affords numerous points from which the most enchanting views of shore and river and bay and islands can be obtained, stretching for miles along the coast or seaward until sky and water meet. One could exhaust the vocabulary of æsthetics without conveying an adequate idea of the glorious combination of beauty and grandeur, color and contour, motion and rest, caught by the eye, now in broad expanse, now in ever-varying vistas, in a ride of a couple of miles in any direction in or around the town. If one desires to fish, he can take his choice between the quiet waters of the inner harbor and the ocean swell at Franklin Island, and any fish common to New England waters will bite at his hook. He can go clamming at low tide; or set his nets for mackerel at night and sleep while his prey gather to be drawn up in the morning; or he can drop his lobster trap and in a few hours have a fine meal of the vicious but delicious fellows. If he is interested in the zoology of the sea he can find within easy reach many native specimens of muscle, sea-urchin, crab, and other curiosities. If he wishes to sail he can go to Port Clyde with its exquisite light-house, or to the island of Monhegan with its majestic cliffs and its thundering surf, or to Harbor Island, or Pemaquid Point, or to a dozen other places full of natural or historical interest. In the forests he will find the white birch, the fir, the spruce, the juniper, the pine, various oaks and other trees, and beds of moss of many varieties, acres in extent, and from an inch to a foot in depth. The rocks are geologically interesting, in places telling the tale of fire, and everywhere of the mighty upheaval through which they have passed.

As one approaches the town by steamer from Portland the Maine coast and the outlying islands appear to splendid advantage. To the enthusiastic lover of the sea no more attractive sail is imaginable. Entering the Friendship Bay we first come in sight of Martin's Point where a number of charming summer cottages peep out from the thickly-wooded shore. Here several families from Boston and vicinity enjoy cool air, the grand scenery of the sea, the majesty of the storm beating against the rocks at the very doors of their cottages, the glories of the summer sunset, and the quiet which overworn nerves crave. Nearer the harbor the town on the hilltops comes into view, every house pure white against a natural background of green and brown. The first impressions are favorable, and as the days of rest and joy slip away, the enthusiasm of the visitor grows, until sorrowfully he awakens one morning to say farewell to the pleasures of Friendship, Maine.

Boston, University.

THE REFORMATION AT RUTVILLE

REV. G. S. BUTTERS.

ST. TIMOTHY'S had the largest congregation in Rutville, gave the most money, and was attended by the best people. You never heard of any quarrels or of any deficiency. Everything went on like clock-work, and although it was of Methodist persuasion, there was never anything like a shout or a hearty amen to disturb the nerves of the easily distressed. The church had been closed during the usual vacation, and the first Sunday in September had come. It was an inspiring sight as the pastor looked over the great company of people who had assembled in their best for the worship of the Lord. Unknown to the majority of that congregation, a few earnest saints were in the habit of having a nine o'clock prayer-meeting, and the burden of their petitions that morning was for an awakening among the people. They praised the Lord for what the church had done in the past, and asked that a new anointing might come on the pastor and

the whole membership. One brother prayed, "Father, we're in the ruts and don't know it. This church needs something more than an ordinary revival. Give us a genuine reformation, and begin it here and now." In place of the usual testimony meeting, they were led to talk over the state of the church, and it was agreed that they were dying of formality and a false notion of denominational respectability. They made a solemn agreement, and prayed after they made it, to begin the needed reform among themselves.

It had been their custom to remain in their room until they heard the organ, and that did not embarrass them if they were having a good time, but this morning they closed their meeting at 10.15, and went into the vestibule to meet the people as they came in. The pastor was welcomed that morning in a manner that strangely warmed his heart, and regular worshipers and strangers found themselves in a new atmosphere. The ushers came late, as usual, and wondered what it meant to receive such a greeting from some who usually insisted on finding their way to their seats during the anthem, even though the request was quietly made for the late-comers to wait until the singers' "amen." It was a new feature to see ladies welcoming strangers, and shaking hands with people they often appeared not to notice. It all had its effect.

Everything went better than usual that morning, and at the close of the service the superintendent was greatly surprised to have four gifted people come to him and say, "Brother Hope, we have decided to accept your invitation and join the Sunday-school, and after today we will be prepared to teach a class, if you need us." Jonathan Hope was nearly overcome by the good news, and gave these friends a Methodist grip that manifested appreciation. One of the brethren went home and asked a blessing at his table, an unusual thing for him, and, in the course of the afternoon, had a long talk with his seventeen-year-old son, and asked him to become a Christian, and the young man said he was trying to be one, but had not dared to tell any one of it. The father and son attended the League meeting, and after the elder had told how the Lord had blessed him that day, the son arose and touched every heart by his confession of a desire to be a true follower of Christ, and that he wanted to be a loyal member of the Epworth League. He closed by asking the prayers of those present, and, before the leader could change the form of the service, another young man had made a similar request. The hour of closing, for the first time in the history of that chapter, came too soon, and every one present attended the preaching service. The pastor was handed a note by one of the ushers asking if there could not be an after meeting in the vestry, and, to his surprise, the room was full.

There were prayers, and tears, and confessions, and testimonies, and promises, and requests for prayers and answers to the same, and staid St. Timothy's was that evening an old-fashioned Methodist church. The good work went on and increased in power and blessing, and the whole city was influenced by these times of refreshing. Who brought about the reformation? The Holy Spirit. What continued it? The earnestness and consecrated good sense of the people in getting out of their ruts. What were the results of it? The salvation of many, the breaking up of formality, and the restoration of St. Timothy's to its true position as a warm-hearted, soul-saving church of the Lord Jesus Christ.

Somerville, Mass.

CHRISTIANITY AND THE SERVICE OF MAN *

REV. JOHN CLIFFORD, M. A.

"Now after these things the Lord appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come. And He said unto them, The harvest is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that He send forth laborers into His harvest." — LUKE 10: 1, 2 (R. V.).

HERE is Jesus advising a new company of workers; telling a set of apprentices to the service of man in the kingdom of God what they have to do, and how they have to do it; what is the message they have to deliver, and in what spirit they shall utter it; what are the places in which they shall work, and with what hopes of far-off issues they may sustain themselves in their self-sacrificing and reproductive toil.

The men are pathfinders, pioneers, crusaders. Like the ancient prophets, they have to prepare the way of the Lord. Like Carey in India, Morison in China, Livingstone and Comber in Africa, they are sent to open new fields, initiate a new movement, and inaugurate a new epoch in the life of the world. Like the first Christians who landed on these American shores, these seventy messengers have to carry the good news of redemption to men, prepare them to welcome the coming Christ, quicken their hunger for His gifts of pardon and grace, and constrain them to accept His lofty ethical ideals.

Their tasks are exacting, requiring exceptional qualities carried to an exceptional degree; "the courage that does not submit or yield, and what else is not to be overcome;" the tact that meets new occasions with insight, skill, promptitude, and resource; the faith that never falters before obstacles or quivers in the presence of defeat; the heat, that like an impetuous and irresistible flood, sweeps difficulties out of its course like straws on a stream; and we must add withal, the evenly-balanced judgment, the wholly surrendered will, the fulness of soul "that plods and keeps the passion fresh," and the swift intuitions that fix on the most simple and human methods for doing divinest work. Therefore, Jesus in this conversation — for it is not more than a free and homely talk, a sort of fireside talk — counsels His disciples concerning the conditions of the best service of man by man; and since we are all still apprentices to the Great Worker and Master, we welcome the opportunity of sitting at His feet, breathing the atmosphere of His presence, and catching hints of the laws of all true work in and for His kingdom.

1. But, first, we must observe that Christ chooses the most opportune moment for imparting His advices to these men.

Therefore, Luke, who is the historian of missions, is careful to mark the time at which Jesus makes this choice of additional teachers, and gives these new commands. It is, as the record shows, at one of the most expansive moments in the history of Jesus. For brief as the ministry of Christ was, yet it had its crises, its distinctive periods; and inartistic and uniterary as are the accounts of His life, yet traces of these formative stages lie like lanes of light across the landscape of this wonderful biography. Three of them are in this Gospel, and each is associated with the outflow of a new series of counsels. First, there is the call and creation of the Apostles, after a whole night spent in prayer, making a new departure in the work of Christ — a departure fraught with infinite issues to the toil of the solitary and single-handed Reformer. Next, there is the creation of a new and enduring social order. Jesus builds His church, attests its indestructible permanence, declares Himself its living head and beating heart, and enjoins on all who belong to it the practice of universal and limitless forgivingness. Was it likely, then, that Luke could miss this decisive addition to the working forces of Christ? Assuredly not! Mark may pass it by, Matthew may fail to give it place, but the historian of the extension of Christianity seizes it instinctively, and gives it a primary position in his annals. He is the friend and comrade of Paul, and, like him, has the bias for the universal, sees the predestined world-wide sway of the sceptre of the Redeemer. He begins at Bethlehem, but he does not halt till he has placed us among the saints in Cæsar's household, and as he proceeds he signalizes the events which register the ascents of Christianity to wider realms of service, and so gives a full account of the enrolment of these thirty-five pairs of earnest and enthusiastic disciples among the missionaries of the kingdom of God.

In this account Luke makes clear the fact that Jesus is on His last pilgrimage to the Holy City; and at the beginning of His receiving up, or ascension; opening, in short, the drama which closes when He is parted from His disciples on the slopes of Olivet, and "a cloud receives Him out of their sight." He has said "farewell" to His northern home. Capernaum, "our city," He will not visit again. He is on His way to the Cross. The shadows of Gethsemane lie along His path. It is a tragical journey, and His heart is full. He knows He is going to die, and His face is "set steadfastly" — resolution flashing from His eye, invincible courage in His mien, His whole being absorbed in the sacrifice of Himself for men; and as His disciples follow His swift, mute figure along the highway they share His intensity of feeling, His throbbing passion for service, and one "steps out of the crowd" and says, "Lord, I will go with Thee," and a second declares his eagerness to ally himself with Christ, and a third and a fourth, so that Jesus has to check and chasten their eagerness before He selects these men whom He will send forth whither He Himself is about to come. Just as a general commanding great forces, each one of whom is eager and anxious to go to the front in defence of his country, has to restrain and counsel them as they march forth to conquest.

It was thus, to men infected with His zeal, sharing His intensity, alive with His enthusiasm, that He gave these lofty and exacting counsels. They were men in the mood of fullest consecration. They were panting for service. Heart and mind were astir for sacrifice. You cannot get gold out of quartz except by crushing it, nor turn the gold into current coin save by the application of heat. The work of the world can never be done by cold-hearted and sluggish-brained men. Men in a low condition of spiritual vitality cannot accomplish distinguished service in the kingdom of God. Championship of lost causes demands delight in work for men as well as faithfulness, glow not less than courage, exultation as well as conviction. General Gordon once said of soldiers: "Send us no more of your lukewarms." These men were not luke-

* A sermon preached in Tremont Temple, Boston, Sunday morning, Sept. 11.

warms. Christ Jesus had fired and fused them, and therefore He could say to them, "Go, and, as ye go, preach." Brothers, the service of men needs the full delight of those who are aflame with the love of Christ and men; whose souls have caught fire at the Cross and are dead to the world, but alive to God and souls; who not only work and suffer, but rejoice to work and suffer for men because they are men, and for God because He is God. Work for the praise of men, and, even if you get it, you will never be satisfied. Work for fame, and it will turn to sand in your mouth. Work for the love of God and of man, His child, and you will see and welcome the heaviest responsibilities, and be prepared to rejoice in the most comprehensive teaching Christ has to impart.

2. But note, in the next place, Jesus sustains and inspires His workers by declaring the close and inseparable relation they hold to Him, in and through, and by, their service of man.

They "go," but they "go where He is about to come." He does not lose touch of them. They do not lose grip of Him. They go before Him and out of His sight, for they are His heralds and His representatives. Like couriers, they announce His coming, speak of Him and for Him, and prepare men to expect and welcome Him; but they are forever under the spell of His personal influence and upheld by His living power. They heal the sick in His name. They preach the kingdom in His name. They tell the glad tidings of His approach, and so fill the mouths of men with questions and make them eager to know Him. They arouse and direct curiosity, whet the appetite for knowledge, pass on the glowing heat they have received from their Leader, feed hope, spread the contagion of faith, and create an atmosphere in which the Lord Jesus may freely work the marvels of His love; but they are always in living and loving union with Him, and the work they do is not only the result of His inspiration, it is also the means of maintaining and strengthening the fellowship of their souls with His.

Now, nothing is so potent as personality. Nothing influences so largely and lastingly. The flower blooming in the garden shows us its depths of perennial beauty and sends forth its sweetest fragrance; but the flower long since dead and put away in a drawer speaks to our hearts with a deeper pathos, because it was the last gift of a dear departed friend. Perennial associations clothe it with an undying beauty, and from its decayed leaves start memories that stir the heart and open the fountain of tears. So the living Christ is a source of exhaustless power in the service of man. "If while we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, shall we be saved by His life." He still lives, and sends us before His face to do His work in the places where He Himself is waiting, and eager to come. He is our contemporary. "Lo! I am with you." That is all, and that is enough. He is more than all that can be against us. His ideas will triumph, for they are incarnate in Him and in us. His ideals will be realized, for they are not poor wandering ghosts, but living realities, strong in all the forces necessary for their success. So men have gone, gone everywhere, gone to the wider fields and new worlds with every fresh vision of His face, and every fuller apprehension of the meaning of His words; gone as the missionary to lonely lands, and in the face of deadly perils; gone as the statesman to subjugate politics to the law of Christ; as the student and interpreter of society to show in what ways the whole of our organized life may be animated by the Spirit of His redemption, and made fruitful in every good work, to the praise of the glory of His grace. Jesus is the Son of Man, and there is no possible service of man to which we may not, yea, to which we must not go, confident that there also He is about to come in all the grace and benignity of His redemptive rule.

3. For we must add to this the fact that Jesus authorizes, in the strongest conceivable way, the proclamation of the speedy and irresistible advent of the kingdom of God as the soul and substance of the message these newly-consecrated workers are to deliver. Go and "say." It isn't, preach a long sermon, but "say;" it is not a well-arranged and systematic discourse, with firstly and secondly and so on, but simply "say." Go, and as you go preach, saying, "The kingdom of God is at hand." It is coming. As certainly as the tides of the sea rise in every nook and creek of the far-extending shore, so the divine kingdom comes, and nothing can keep it back. It is inevitable. Men may doubt it; but it comes. They may reject it; still it comes. They may misjudge it and refuse to see it; howbeit, be ye sure the kingdom of God is come nigh to you. It overleaps all barriers. It masters all difficulties. Nothing can keep back the sweet ascendency in our life of pardoning mercy, universal justice, and all redeeming love. The sure, if slow, extension of the just, living, and redemptive rule of God in the life of the world is the fact on which the servants of man are to insist with an energy that cannot be quenched, and an optimism that refuses to be clouded.

Could any message be more magnetic, or offer ampler room for great souls? It is not a sharply defined creed; it is a living energy. It is not an empty phrase; it is a power. It is not meat and drink; it is righteousness and peace and joy in the Holy Ghost. It is not external, mechanical, and spectacular; it is inward, spiritual, and eternal. Hence of all "the signs of the times," no one is fuller of solace and hope than the fresh vision given to the Christians of these later days of the kingdom of God. In my early days Christianity was conceived and represented as deliverance from the tyranny of sin, and the means of personal holiness; but within the last twenty-five years God has said, "Go, and as you go preach, saying, 'The kingdom of God is come nigh to you,'" and everywhere men are rejoicing to see in all the service of mankind the widening realms of divine rule; and not only is our theology being recast in the molds of this idea, but our literature is being written in its light, and our social life reconstructed on the foundations it offers. The kingdom comes—comes primarily through the churches; but it also comes through the press, when it is animated by a high purpose and set for the promotion of justice and truth; comes by the state, when its legislation sustains the weak against the tyranny of the strong, guards the tempted and imperiled, and facilitates the progress of sobriety and purity; and comes through all the manifold organs and servants of our widening human life. Preach, then, with tremorless assurance, the advent of the rule of God, as the "good news" given by Christ for the nourishing of all who go before His face, to prepare His way, into the entire life of humanity.

4. More help still these heralds must have found in Christ's original and creative interpretation of life.

Now there are, in fact, four ways of looking at life in vogue. Some view it as a catastrophe, and, like Job, curse the day of their birth, and yearn in a fleeting agony for the grave. To a second it is a self-centred pleasure – one long draught at the flowing streams of pleasure. A third sees it as the Puritans, as a school—a discipline in behavior, a training of character; but a fourth regards it as a harvest field, inviting the reapers, sickle in hand, to cut and gather grain for the granary of God. The first is a mistake; the creed of a coward, the grasp of a short-sighted slave of the present. The second is as selfish as it is ignoble, as mean as it is unmanly. The third is true, but partial; productive of the heroes and heroines who have built the world; but incomplete and fragmentary. The fourth is the interpretation given by Christ when He said, "The harvest is plenteous, but the laborers are few." Men miss the deepest meaning of existence. They fail to see that it is one brief but golden opportunity of service, and so they fall short at once of the glory of God and of the glory of man, which is the glory of redemptive service.

But to see this significance in life, we must accept Christ's conception of man—of the individual human mind. A traveler was walking along a South African valley when a stone flashed before his face. It had been thrown by a mischievous boy. But the traveler followed it and picked it up, when he was startled to discover that it glistened. It was a diamond. I have seen two men go into a quarry, and come out again, one laden with treasures, the other complaining of the geological poverty of the quarry. But the poverty was in the man and not in the quarry. He lacked the trained eye, and therefore failed to find a harvest. Kant says, "Treat no man merely as a means. Regard each man as an end in himself." What a revolution would follow obedience to that law! What meanness it would take out of our conduct! What overflowing mercifulness, what solicitous carefulness, what prayer, what faith, and energy it would put into our service! Instead of regarding man as the means of putting money into the purse, or gratifications into our heart, we should ask what is God's ideal of each man, and set ourselves to co-operate with Him in attaining it. Thoreau exclaimed, "Every man is a revelation to me." Christ carries His workers further, and they say, "Every man is a harvest field, and away I go that I may reap him for God."

5. Moreover, Jesus supplies a sketch of methods of service for the guidance of His followers. Of course, it is given in Oriental imagery, but its meaning is so clear that it ought not to be difficult to translate it into the language of the street. So rendered, it begins with "Heal the sick." Minister to the actual and felt needs of men. Begin with the body. Start where you can be of immediate use. Remember, life has a physical basis, and it is a false spirituality which treats men as though they were out of the body and unaffected by their social environment. Begin where you will be understood. Put medical missions first. "Heal" and then "say." Give service and then sermons. Confer some real help in making man better—better in body, in mind, in condition and character, and then you may talk out of a full heart to a receptive soul. Jesus healed first, and then talked, and we had better follow His example if we mean to succeed in the highest service of man. The indomitable Gilmour, of Mongolia, wrote: "In the shape of converts I have seen no result. I have not, as far as I am aware, seen any one who even wanted to be a Christian, but by healing their diseases I have had opportunities to tell many of Jesus, the Great Physician." We have still whole realms to fill with this service of man.

Sympathetic social service holds a high place in the method of Jesus. For where are these men to go? To the synagogue? It was the dwelling-place of prejudice and hardness of heart. To the temple? No, its rulers would reject them. Their place of service was the home, and their ministry was at the fireside. The organ through which divine ideas might most swiftly and securely gain an entrance into the minds of men was that of the home. In the free, frank, and homely atmosphere of social intercourse they would discover the most favorable conditions for their work. When Christian men and women understand and practice this method, the service of humanity will be increased a million fold. It goes for nothing for us to gather up our robes of sanctity, and, standing apart from the actual life of our fellows, hurl at them our maledictions, or utter our warnings. Win their trust, get their confidence, go into the home, and when you have around you the air of homeliness, of love and trust, of peace and hope, then the virtue, the energy, of it will flow forth from you for the enriching of the whole family.

Serve men, says Christ, in full view of the solemn and grave issues of life. Men make or mar their fellows. Life is a subtle and mysterious interflow of forces. There is nothing trivial in human existence. The rejection of a human message may be the beginning of the decline and fall of a city, even of a Capernaum, exalted to heaven though it be; and the acceptance of the frail speech of a brother may open the door of the soul to the advent of God.

Shall we not all, young and old alike, give ourselves to this service of man with the prayer in our heart: Master, Saviour, teach, inspire, and use in Thy way, so that we may fulfill that which is still behind of Thy purposed work for the redemption of mankind!

THE FAMILY

NATURE'S GOD

SUSAN E. GAMMONS.

Last night a storm swept downward to the sea.
God's glance was in the lightning's blinding flash;
His voice was in the thunder's deafening crash;
On wood and wold His rain beat heavily,
While o'er the gale the roar was borne to me
Of billows that on rocks did wildly dash.
Today no sound is heard save gentle plash
Of brook that flows 'neath sun-kissed maple tree.
Yet lives His presence in the peaceful hush;
His glory shineth on the hills aflame;
He speaks to me from out each burning bush;
I know that He is ever God — the same
In this still scene as in the whirlwind's rush.
Stamped on the brow of Nature — lo! His name.

Westport, Mass.

Thoughts for the Thoughtful

Something there is in Death not all unkind;
He hath a gentler aspect looking back:
For flowers may bloom in the dread thunder's track,
And even the cloud that struck, with light was lined.

— *Richard Watson Gilder.*

* * *

Do not offer to God a spirit dreaming of the great things you could do or may do at some future time, but offer to Him your wakeful, rejoicing, present energies. — "*Helps by the Way.*"

* * *

A man who might carve statues and paint pictures, spending his life in making mock flowers out of wax and paper, is wise compared with the man who might have God for company, and yet shuts God out and lives an empty life. — *Phillips Brooks.*

* * *

The great means of doing good, though we cannot tell why or how, only because God so directed it, is by example. We are to be ourselves what we would have others to be. And this not only when others know it, but in all places; for I believe that even what we do in secret affects others. — *Mary Lyon.*

* * *

Beside a ditch in a field beyond, we find the great blue lobelia, and near it, amid the weeds and wild grasses and purple asters, the most beautiful of our fall flowers, the fringed gentian. What a rare and delicate, almost aristocratic look the gentian has amid its coarse, unkempt surroundings! It does not lure the bee, but it lures and holds every passing human eye. — *Burroughs.*

* * *

There is a story told of a young girl who lived in a beautiful home where the touch of want never came. So full of gladness was her life that nothing seemed wanting to perfect it. By and by a drear sickness laid her low, and, while life was spared, she was many months an invalid. It was then the comforts of God's Word really became her own. Promises beautiful before, but meaningless to her, now flashed before her, bearing such wondrous peace and comfort. In the night-seasons, so full of weakness and pain, God's love became doubly precious to her. Those who entered the sick-room often found a smile on the wan face. "I am learning a beautiful lesson," she said, "that God is able to supply all my need. I only knew Him in part before." So she left the sick-room a new creature in Christ, consecrated anew to His service. She had tested the promises of God through Jesus Christ, and they had become her own. Like gold, which needs the refining furnace to purify it, so we often need to pass through the furnace of affliction. The diamond, unpolished, possesses little beauty; it is only after it has left the skilled workman's hands that eyes are drawn and centered on it. — *S. V. Du Bois.*

* * *

We are all the time in life wanting to do some good, and wondering that we fail. We fail because we are not first full of the spirit of that we want to do or give. We undertake to do where we have nothing to do from. We are dry springs, empty reservoirs. We have no fountain-head. We have never established a source of supply. . . . Before we can be the best and do the best, it is all-important that we be ourselves filled with "sweetness and light" — have the fount of them in us. — *J. F. W. Ware.*

* * *

"'Oh, where is the sea?' the fishes cried,
As they swam the crystal waters through;
'We've heard from of old, of the ocean's tide,
And we long to look on the waters blue.
The wise ones tell of an infinite sea:
Oh! who can tell us if such there be?'"

Shall we men be like those ignorant fishes? We are members of God's kingdom; in it we live, and move, and have our being; it lies around us in the atmosphere we breathe. Shall we ignore it? Shall we live as though it were not? Shall we violate its conditions, defy its laws? . . . Ah! if we acknowledge the truth of Christ's kingdom on our lips, let us acknowledge it in our lives. — *Canon Farrar.*

* * *

"Thou Searcher of all hearts, look down and see
Not if the chaff doth most abound in me,
But if there be a tithe of grace for Thee.

"My lying down, my path, my ways, how poor;
My wasted moments' husks bestrew my floor,
Yet still Thou searchest by the garner door.

"Content to stoop, if so upon the ground
One grain of trust, one ear of love, be found;
So doth Thy patience, dearest Lord, abound."

* * *

Friendship glorifies everything it touches. When on a stormy night our friend comes in he seems to warm the very fire upon the hearth; he sweetens the sweet singer's voice; lends new meaning to the wise man's words; gives reminiscence an added charm; makes old stories new; makes the laughter and smiles come twice as often and stay twice as long. Friendship lies upon the heart like a warm fire upon the hearth. By reason of friendship history exhibits every great man as leaving his school of thought and a group of disciples behind him. His spirit lingers with men long after his form has disappeared from the streets, as the sun lingers in the clouds after the day is done, as the melody lingers in the ear long after the song is sung. Longfellow, after a day and a night with Emerson, literally emitted poems and plays. He was stimulated by friendship as bees by rose liquor and the sweet pea wine. Friendship always makes the heart plastic. Then the mental furrows are all open and mellow; sympathy falls like dew and rain; then the heart saith to its friend: "Here am I, all plastic to your touch; work upon me your will; for good or ill — I am thine." Therefore, friendship imposes frightful responsibilities; in asking and receiving it we assume charge of another's destiny. This is the very genius of the teacher's influence over his pupil, the parent's over his child, the general's over his soldier, the patriot's over his people. Better a thousand times never open the furrow than to leave it unfertilized. — NEWELL DWIGHT HILLIS, in "The Investment of Influence."

DIVINE LEVITATION

ADA MELVILLE SHAW.

THREE of us took lessons from a physical culture teacher, last winter. One of the trio was possessed of over-abundant avoirdupois. Her slow, heavy tread often called forth from the teacher this injunction: "You must learn to levitate. Make yourself, *think* yourself, light!"

Miss M. was no shadow herself, but by means of this curious exercise could overcome the weight of her body to a wonderful degree. Her walk was graceful and swift, and she could cover miles long after the writer had pantingly taken refuge in a passing car. Miss M. said she "hardly felt her feet" — which may be rudimentary flying!

A few nights ago one of the trio sat by me in prayer-meeting, and the text of her testimony was unique: Divine levitation. She had thought of it, she said, in connection with a promise in Isaiah: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

Divine levitation! — To be able to lessen by one ounce the physical heaviness that will at times beset the most buoyant, is an enviable power. But what a greater privilege is theirs "who walk not after the flesh, but after the Spirit."

The secret of levitation, as far as our teacher enlightened us, lies in correct breathing and that mental concentration which enables one to "think" lightness into the burden of this flesh. The "correct" breathing is supposed to enable one to appropriate from the air a rarer, purer element than is ordinarily secured. One school calls this element *glame*.

The "power of the breath" was an oft-recurring phrase in our lessons. You will find a great deal about "breath" in the Bible. Two passages will illustrate: "By the word of the Lord were the heavens made and all the host of them by the breath of His mouth." "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life."

I do not understand how that holy breath built the universe and peopled it, but this I *know:* when I "wait on the Lord" I am breathing according to high laws and filling my spiritual lungs. Life everlasting thrills my being. As the gas, inflating the silken bag, lifts it from the earth, making it not only cease to be a dead weight, but making it a lifter of weights, so this breath of life I draw in waiting upon the Lord overcomes my heaviness, and my burdens no longer weigh me down. I renew my strength. Where I stumbled and fell I now fly. I can run the race set before me. I can walk in the way of righteousness.

How well I remember a battered little yellow book called "Natural Philosophy" in which I first learned (?) about

gravity. The curious child, able to grasp only the tangible, wanted to *see* what made a stone fall and a feather float, what made big corks so light and little bullets so heavy. Specific gravity baffles me now as then. But I have known somewhat of the gravity of sin, the "dead" weight, *i. e.*, "the body of this death," that drags the soul down into that outer darkness where God is not.

To levitate is in opposition to gravitate. I "wait upon the Lord." I cease to gravitate sinward. I levitate Godward! Sin has no more dominion over me. I mount up with wings.

The Great Teacher, the spiritual-culture Master, has given to the world the secret of divine levitation. It is not purchasable by any fee or favoritism. It is not written in cipher. It is not committed to the care of adepts. He who runs may read. A wayfaring man, though a fool, may interpret the easy syllables: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Chicago, Ill.

THE BIRCHES

O, granite-girded, pine-crowned hill—
So beautiful, so fair,
Beneath the over-arching skies,
So sweet with "wild-flower air!"

There, stirred by every straying breeze,
Lithe, graceful birches grow;
Their shining bark through wind-tost boughs
Stainless as drifted snow.

There happy wild birds sway and sing,
The free, wild birds of June;
Content in grateful sheltering
Through the long summer noon.

But lo! a touch of autumn's breath—
The miracle behold!
Each trembling, burnished emerald leaf
Is changed to rarest gold.

So, clad in heaven-sent robes, they stand
So still they bless and cheer,
Like lifted torches, to illume
The twilight of the year.

And when a million sun-born rays
Flash o'er the waking world—
When every quivering leaf gleams bright
With dew-drop gems impearled—

We wonder that such radiance
Can dwell 'neath earthly skies,
And almost fancy that they grew
In realms of Paradise.

—JOSEPHINE E. CRAGIN, in *Fitchburg Sentinel.*

GRACIOUS DEEDS DONE BY WOMEN

"Howe'er it be, it seems to me,
'Tis only noble to be good."

READING in the last *Times' Saturday Review* of Susan Warner and of her habit of receiving every Sunday a class of cadets from West Point, to whom she devoted much of that energy and sensibility that so distinguished her, recalls many noble deeds and disinterested acts of kindness done by other distinguished women. Some of these acts are but trifling in themselves, yet they add beauty and grace to the character of those who did them; others are so grand and self-sacrificing that their influence is most helpful and uplifting to those who know of them. Moreover, these gracious acts present the doers of them in a kindlier, gentler light than any their genius could ever give them.

Selecting the incidents at random and without attempt at classification of any kind, *i. e.*, by a sort of mental panoramic process, the first that occurs to me is one concerning Rosa Bonheur. This celebrated artist, who, as a young girl, helped support the family by copying pictures from the old painters, when in the zenith of her fame was applied to by a woman artist for assistance. Rosa at once took down from the wall a small but valuable painting and gave it to her, and for it the woman received a goodly sum. At another time, a young sculptor who greatly admired her work sent her $20, asking her for a small drawing and saying that this was all the money he possessed. She immediately sent him a sketch worth $200.

The following story is told of Jenny Lind: A young singer had been given a little part to sing in the opera with the great prima donna. She had practiced her two lines for weeks, and when her turn came, just after Jenny Lind's first aria, the young aspirant stepped forward; but the whole audience was gazing at the great artist, and nobody looked at the novice. However, Jenny Lind was more than a great singer — she was a good, kind woman; she understood the girl's uncomfortable position at once, and instantly walked to the back of the stage, pretending to look out of a window. She gave the stage and the audience to the young singer. In another instance, Jenny Lind showed her modesty and her womanly tact. Queen Victoria entered her box at the opera at the same moment that the prima donna came on the stage; there was tumultuous applause from the audience, but neither the Queen nor the singer responded, each thinking that it was meant for the other. Jenny Lind retired to the back of the stage, but to the continued applause the Queen would not respond, so the prima donna came forward and started "God Save the Queen," in which the audience heartily joined.

Mrs. Phelps Ward tells of a visit that she and Mrs. Fields paid to Lydia Maria Child. It speaks for itself in illustrating the graciousness of this great woman's life: —

"We climbed the steep stairs of the boarding-house thoughtfully. Each one of them meant some generous check which Mrs. Child had drawn for the benefit of something or somebody, choosing this restricted life as the price of her beneficence. She received us in a little sitting-room which seemed to me dreariness personified. Everything was neat, respectable, and orderly, but the paucity of the interior contrasted sadly with the rich nature of its occupant. I particularly remember the tint of the carpet — a lifeless brown. The room was so devoid of color as to seem like a cell; and the winter day had been a dark one. As we sat talking the sun battled through the clouds, and then we saw that Mrs. Child had the afternoon side of her boarding-house and knew how to make the most of it. She rose quickly and taking a little prism, which she evidently treasured, hung it in the window so that it caught the southwestern ray. Instantly the colorless room leaped with rainbows. The sweet old lady stood smiling in the midst of them. She directed them this way and that and threw them all over the empty spaces and plain furniture."

I have quoted at such length so as to include the rainbow incident, for it teaches the lesson of making one's own sunshine. Before the visitors left they persuaded the old lady to tell of her antislavery experiences, asking her, among other things, how she guarded against fraud in giving assistance to the fugitive slaves. She said: "Oh, there was a password!" When asked what it was, she softly repeated: "I was a stranger and ye took me in."

Lucy Larcom's is another life devoted to duty that presents itself to the mind's view. Entering a factory at eleven years of age, working from 5 o'clock in the morning to 7 at night for five long years, preserving through it all her sweetness of disposition and her poetic nature, then advancing to the position of bookkeeper, studying every moment she could spare from her work, she was later fit to teach a district school in the West, and so, by great perseverance and industry, climbed that ladder by which we rise from the lowly earth to the vaulted skies that Holland tells us about.

Two more women, by no law of association except in one slight coincidence, appear to me: Mrs. Oliphant, England's leading prose writer, and Mrs. Somerville, the great astronomer. The latter is remembered by her family as a domestic saint rather than as the famous mathematician. The former was a domestic heroine. At one time during Mr. Oliphant's long illness she wrote a three-volume novel in six weeks, nursing her husband day and night during that time; in this way she earned money to pay the family expenses.

Elizabeth Cady Stanton's whole life-work was based on a desire to soothe and comfort her father for the death of his only son. She promised him that she would try to do all that her brother might have done. Though only a child at the time, she ceased to give so much time to play and began to study Greek, believing that to be like a boy she must be learned and courageous. From that time forward she threw the whole enthusiasm of her nature into work, which developed later into efforts for the advancement of women and the improvement of the laws in regard to them.

There are many examples of filial devotion among women whom the world calls great, notably Margaret Fuller, who taught to help support her family, and when her father died she gave up an expected trip to Europe and worked harder than before.

Perhaps there is no better exemplar of this filial affection than Louisa May Alcott. "Her settled purpose was to better the fortunes of her family, and especially to give her mother that comfort and ease which she had never known in her married life." She taught, sewed, went out as a companion, became a hospital nurse, and wrote stories, until finally she wrote: "Paid up all the debts, thank the Lord! Every penny that money can pay, and now I feel as if I could die in peace. My dream is beginning to come true, and if my head holds out, I'll do all I once hoped to do." In a line with all her lifelong self-sacrifice, she set to work to write "Little Men," purposing to devote the proceeds to her widowed sister's use.

Concerning the poet sisters, Alice and Phœbe Cary, it is affecting to know of their devotion to each other, a devotion which culminated in Phœbe's vigil over Alice, which with the grief she felt at the loss of her sister, completely broke her down, so that she survived her by a few months only.

Another instance of sisterly devotion is that of the saintly Christina Rossetti to her gifted brother. Her filial duties were also most lovingly and beautifully performed. Indeed, her rare poetry is but the outcome of a long life of perfect self-sacrifice.

Many other instances of goodness, which is the truest kind of greatness, might be cited, but I forbear, quoting only, in conclusion, part of the dedication that Elizabeth Barrett Browning prefaced to an edition of her poems in 1862: —

"TO MY FATHER.

"When your eyes fall upon this page of dedication and you start to see to whom it is inscribed, your first thought will be of the time far off when I was a child and wrote verses, and when I dedicated them to you, who were my public and my critic. Of all that such a recollection implies of saddest and sweetest to both of us, it would become neither of us to speak before the world, nor would it be possible for us to speak of it to one another with voices that did not falter. Enough, that what is in my heart when I write thus, will be fully known to yours. . . . Somewhat more faint-hearted than I used to be, it is my fancy thus to seem to return to a visible personal dependence on you, as if, indeed, I were a child again; to conjure your beloved image between myself and the public, so as to be sure of one smile, and to

satisfy my heart while I sanctify my ambition by associating with the great pursuit of my life its tenderest and holiest affection."

— HELEN CHURCH, in *N. Y. Times' Saturday Review.*

IF THE LORD SHOULD COME

If the Lord should come in the morning
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun,
Would He take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white, and the air is still,
And the hoof-beats sound in the street,—
If my dear Lord came at noonday,
And smiled in my tired eyes,
Would it not be sweet His look to meet?
Would He take me by surprise?

If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk
And flowers in wonderful beauty,
And we fold our hands and rest,
Would His touch of my hand, His low command,
Bring me unhoped-for zest?

Why do I ask and question?
He is ever coming to me,
Morning and noon and evening,
If I have but eyes to see.
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is here,
I have only to sit at His feet.

— MARGARET E. SANGSTER, in *S. S. Times.*

"I WAS SICK AND YE VISITED ME"

MARY DOE RICHARDS.

IF into some room where disease is having its sway, if into some heart bravely fighting against illness of body or soul, you can carry some cheery word or a token of thoughtfulness, count your life not lived in vain! Do not say that you can do nothing because you cannot do great things — it is the knowledge that somebody *cares* which makes the sick-room brighter.

A slice of bread laid on a pretty plate and carried with loving hand once moved a patient to grateful tears. *Be* sympathetic, and you will soon find a way to show it. If, for any reason, you cannot visit a sick person, or are only slightly acquainted with her, you can send a pretty little note to say that you are sorry for her. And many times a note is better than anything else one can do, for it can be read and re-read and put away to remind one, months after, of somebody's kindness. The call upon a sick person requires love for the sufferer, either personally or as a sufferer, a sympathetic heart, and, above all, tact.

Usually the best hours to go are between eleven in the morning and four in the afternoon.

Be considerate. If you are refused admittance when you know that Mrs. Brown has been received, charge it to your own lack of wisdom in not waiting till another day when some one has not preceded you.

Do not make your call too long, but, on the other hand, do not appear to hurry. A dear old lady whom I know, goes into a room quietly but cheerily, just as she would call upon the same person when well, takes a seat as if she were going to spend the day, remarks upon one or two topics of general interest, stays about five or six minutes, and goes away, saying, "Come to see me," or "I will run in again soon," leaving the patient rested and refreshed.

And now a hint about conversation. Be careful what you say. Be kind. Remember that a sick person will often worry for days over some little word which you let fall in a moment, and a nurse can tell by the smile flickering about the face or the anxious look about the eye whether you are the visitor who will be admitted the next time you call.

Do not deplore the invalid state of your friend too much. Do not say that she "looks terribly." On the other hand, do not say too much about her looking well. A real sufferer is very sensitive about being considered a dishonest woman — and what else is she who pretends to be sicker than is true?

Do not feel obliged to bring an "admission fee" to the sick-chamber. Much better is it to go empty-handed; then you can notice the pure white flowers and brighten the room by the carnations which you will send tomorrow. You will find out, perhaps, the invalid's preferences, and send some delicious cream-toast at *just* the hour of her morning meal.

A rapidly growing vine, like the "parlor-grape," well rooted, with a wire initial for it to grow upon, will amuse the sick one. Some morning-glory buds placed in a window after the patient is asleep, will give a "glory" indeed to her morning which dawns, it may be, to foretell a day of pain. A pretty dish or a birch-bark basket filled with flowers which conceal red-ripe berries or a bunch of grapes will give a pleasant surprise.

In the spring, you can gather little roots of hepatica, violet, spring beauty, etc., plant them in a glass dish lined with moss (the green toward the glass), and cover the moss with a few tiny ferns. This little "fairy-land" will, later, send up its tiny blossoms, and the rapid development of the bit of the woods will be interesting to watch from day to day. In the winter a few hot-house blossoms, if one can afford them, will be particularly pleasing because everything is so dreary.

But be wise in your selection. Chrysanthemums are best in early winter, and carnations later on. They both last a long while and the perfume is not heavy. If your slender purse forbids these, a geranium in bloom, or a spray or two of heliotrope, will bespeak your kindness of heart. Do not think that a room full of rare blossoms will make your common flowers less welcome. Your friend wants some evidence of *your* love, and the homage of the whole world will not atone for the conviction that *you* have forgotten her.

And when the illness is over! Remember how frail, in body and mind, is the convalescent who appears, it may be, quite like herself again. Do not tell her, even as a joke, that she was cross or impatient or hard to please. She knows that she tried to be kind and appreciative, and you may give her a wound which will never heal by telling her what is true, perhaps, but no truer than would have been the same statement had *you* been the invalid. And if, in your association with her, you have been told or have discovered anything of her private life, consider your knowledge a sacred possession, not to be shared with your dearest friend.

So let your sympathy extend not only in word and deed, but still further, even unto considerate silence. Then will you have ministered unto one of the least of these, which is to minister unto Him.

Lebanon, N. H.

BOYS AND GIRLS

A LITTLE MATHEMATICIAN.

"Eight long furlongs I've gone today!"
With evident pride said Ethel May.

"Three hundred and twenty rods, you know,
Is what I've been" — 'twas Brother Joe.

"One thousand seven hundred and sixty — true!
So many yards I've walked," said Prue.

"Five thousand two hundred and eighty feet
I've gone," said Ben, "and it can't be beat!"

"Pooh!" laughed Ted, with a knowing smile,
"You've only gone, each one, a ——!"

— A. F. C., in *Youth's Companion.*

"GOT TO'S" AND "CONSEQUENCES"

N. A. M. ROE.

"GOIN' home?"

"Yes, sir-ee, I am."

It was a most desolate-looking specimen of small humanity that asked the question of a big boy who came swinging along with such a merry whistle that everybody knew he was perfectly happy, and all smiled as they saw his bright face.

"What makes you look so disconsolate?"

"I guess anybody would — I — I don't have any bright but you!" he blurted out as if he were going to say just that much if he never spoke again.

"Ha, ha, ha! I think if Mr. Carson, the principal of the Latin High, heard you say that, he'd frown. He thinks I'm anything but bright."

"I s'pose he sees the inside of you, but I don't know anything about that; and I know the outside that I do see is just like the sun on some er them big winders down town. It shines in the winder, and then goes off in all directions. I like it."

"Well, that's complimentary anyway. What are you going to do all summer — just sit here and wait for customers?"

"I s'pose so; but it won't be long. You'll come back again in September, won't you?"

The small boy was a bootblack; the older one a student who had obtained numerous customers for his solemn-faced friend. He had never thought a second time about it after the deed was done, but Tony remembered, and laid all the good fortune of the past winter to the tall boy who always cheered everybody in his vicinity. Herbert Deland was a cheerful boy, but so careless about his lessons, so heedless of duty to be done, that he did not receive high marks in school, and though a general

favorite with teachers and pupils, they felt his one failing, and did each his best to make him see and reform his ways. It was very doubtful if he came back to school next year; for unless the deficiency was made up during the summer, he could not enter again. He intended to make it up; but Mr. Carson, knowing him so well, hardly expected he would. Herbert's face fell, as he heard the wistful note in Tony's voice.

"I don't know, Tony. My marks were dreadful this last term, and I can't come back unless I make up a lot of work that I failed in."

Tony looked sorrowful, but the shoes were as shiny as he could make them, and Herbert turned away, saying: "I shall go on the four train, so good-bye, Tony;" then he turned at the corner of the street and waved his cap in response to a wild whirlwind of arms and rags that Tony set in motion.

Herbert's home was a fine place to be lazy in. There was a boat on the river, a hammock swung under the trees, a shady summer-house with cushions on the bench, a pond behind the house where it was always cool, and it did seem to Herbert as if he could not begin his work just then. He must rest first. His mother, well knowing the interruptions he might have before the vacation was over, urged him to set about his lessons; but he always put it off, and one week was gone, and then two weeks of the summer, while his books lay on the shelf untouched, and not a page had he turned. It certainly did not look as if he would go back.

"Herbert, you really ought to study," said Mrs. Deland one morning when her son sat restlessly doing nothing. "It is cool and nice this morning, and you have already lost two weeks."

"Mamma, I think if I had a 'got-to' behind me, I would; but you have always been so easy with your big boy that I don't. Papa looks sad when I fail, but if he would just make me — I need a balance wheel to make me square up."

Mrs. Deland laughed at the queer conceit.

"We have left you to yourself to see if you wouldn't stand on your own feet. We cannot be here many years to make you do as you ought, and then if you are unable to stand alone, who will have interest enough to make you?"

It was a long talk they had together, and the result of it was evident that afternoon. At three o'clock a fat black pony with long tail and mane, and a skin as shiny as if Tony had just blacked it, stood hitched around the corner from the alley where Tony's blacking kit, chair and box were to be found. Herbert was whistling, but he didn't know it. Tony heard it, and knew the familiar figure that swung into the alley a moment later.

"Say, Tony, have you any objection to going out home with me and being a 'got to' for me?"

"What's that?" asked the boy with his eyes wide open, as if he might take in the explanation better that way.

"You know I told you I'd got to study like all-possessed to get back this fall. Well, I haven't opened a book yet, and here I've been home two weeks. Now if you'll come out and make me do it — not let me have the boat, not let me sit around and be lazy, why, I'd have to, you see. You know how it would be, don't you? And marmee says she will thank anybody who will make me work and catch up."

Tony's face was brilliant with the thought of going home with his hero. It did seem strange that he was needed by this boy whom he supposed had everything. Would he go? Of course he would. He called Stumpy, a lame boy, and in a low tone informed him that he might use his kit while he was away — he was going off for a vacation into the country; and Stumpy, dumb with amazement, could not believe it, and only when Tony thrust the brushes into his hands did he realize what had come to him, and then he turned a somersault. In his turn he gave his box to a boy who had had hard luck in trying to earn enough to buy an outfit of his own. All these deals were made with the understanding that they were to be handed back to the original owners at the end of the summer. Tony was ready to go with Herbert, and together they climbed into the dog cart, and Beauty stepped off just as proudly as if she were carrying the President instead of a bewildered bootblack.

"Tony, I wish you wouldn't tag me round every minute," said Herbert, one hot sultry morning in August.

"I'm a 'got to,' you know. They just follow you every minute. I've had 'em after me lots of times, and I know how they behave, and I tell you if you listen to the 'got to's,' you don't have any of the 'consequences' after you; and they're enough sight worse, I can tell you."

Herbert's face was full of wonder, and Tony went on: "You look as if you didn't believe it, but it's so. 'Got to' get up in the morning — how I did hate to climb out on cold, windy days in midwinter; but I had to catch the early customers, and if I didn't, the consequence was a light breakfast, and sometimes none at all. 'Got to' made a first-class shine every time, though sometimes my arm ached as if it would drop off; but I got used to that after a while; if I didn't I never caught that customer again. When I went to evening school it was mighty hard; some nights I was so tired it seemed as if I couldn't learn anything, but there was the 'got to' right there. School don't hold all the year round, and if I got it at all, I must take it in the winter and on the nights when it was open. I haven't learned as much as I wanted to, but I'm never going to stop studying. I've got to know something, and I will" — the voice was full of energy; and then he said, hesitatingly, "I wanted you to study this morning because when you read it out loud I can get it better. I can't seem to catch on to the pronunciation by myself."

"You don't mean to say you are working at Latin, and trying to keep up with me?" was the amazed reply.

"Here's the chance, and there's a 'got to' behind it. I can't catch up, or keep up, with you, you do it so easily," said Tony.

"Well, that's a go. I guess we'd better begin right away. Where's the books? I'm not so sure if you get started that I can keep ahead of you."

"Oh, I don't want to be ahead. I'm a 'got to,' and they are always behind pushing. It's some satisfaction to push if you see any result. We've done nearly a third of the work now."

"I'll tell you what, Tony. I'm going to do a little pulling myself. It isn't fair. Here you have been pushing for three weeks, and you think we've accomplished wonders. Why, I might have finished it all by this time. Now I'm just going back to the beginning and go over it all, and I'm going to pull you right through verbs and nouns and declensions till you'll be dizzy. I'll study, and you will be relieved from the hard work of pushing me, at least."

Tony's eyes shone, but he only said in a low voice: "I'd like it." Herbert rather liked teaching a boy who was so eager to learn, never complained of the work, and was quick to see into things. Through trying to answer Tony's questions he was obliged to look up many things for himself, and by seeing things through Tony's eyes they assumed entirely different aspects never realized before.

Tony had begun to grow. His face no longer looked pinched, and he was taller than when he came. His head reached Herbert's shoulder now, and the shoulders had straightened up so that he no longer seemed like a stunted, dwarfed tree that had lived on a hillside of ragged rocks where there was no earth to protect its roots, and where every wind threatened to throw it down.

September came, and Herbert's work was done. He had been through the whole work of the year with Tony. He was ready for any question that could possibly be asked by Mr. Carson.

One day Mr. Deland called Tony. He expected to hear something about going back to the city, but instead of that Mr. Deland said quietly: "We have not said much about it, because we have seen Herbert make so many beginnings, and the finish would not be up to the promise of the starting; but we appreciate what you have done for Herbert, and what you have accomplished for yourself under very stern difficulties; and now if you wish to attend school, and can pass the examination, I will see that you have the chance."

Tony's face worked, his eyes filled with tears, and finally he rushed away to have it out all by himself. Herbert found him lying with his face in the grass and sobs shaking his shoulders.

"What's the matter, Tony — got a pain?" he asked, laughingly.

"I've got a consequence," he replied, as he sprang up and showed a face still wet with emotion. "Your father says — I'm going to school — all day — not just for two hours in the night. He heard us talking that day, you know, and he says this is the consequence of my 'got to know something.' I never had such a pleasant one before. I tell you if *I* had such a father, I'd work like time. I'm going to anyway, but, Herbert, I owe it all to you, for if it hadn't been for your pulling, I never could have made it, never."

"Nonsense! I guess your 'got to' would have brought you out some time. I'm glad you're going, though, for I shall have to work now and no mistake."

Worcester, Mass.

OUR BOOK TABLE

Martin Luther: The Hero of the Reformation, 1483-1546. By Henry Eyster Jacobs, Dean and Professor of Systematic Theology, Evangelical Lutheran Seminary, Philadelphia; Author of "The Lutheran Movement in England and its Literary Monuments during the Reigns of Henry VIII. and Edward VI.," and of "A History of the Evangelical Lutheran Church in the United States." G. P. Putnam's Sons: New York and London. Price, $1.50.

A notable series of biographies of the leaders in the Protestant Reformation is that which is being put forth under the able editorship of Samuel Macauley Jackson, professor of church history in the University of New York. The Luther volume is illustrative of the wise and practical animus which pervades the entire series. An author was chosen whose prestige, special research, and genuine literary ability particularly equipped him for the subject in hand. The wealth of biographical material is condensed to preserve only the salient points. The available autobiographical matter and correspondence are utilized as far as possible. All citations are translated into English. Comprehensive bibliographic and complete indexes point the way to deeper study along each special line for the student. The general reader finds pleasure in the clear exposition of the theology of the great teacher, as presented in a precise and comprehensive statement given largely in Luther's own language. While doing full justice to the great character and nobility of the renowned reformer, and to his impress upon Christian progress and humanity, Professor Jacobs has not hesitated to throw such lights upon his subject as would bring out most clearly the human as well as spiritual characteristics of the man. The volume is not a mere eulogy, it is a critical biography; and it may well serve as a popular history of the epoch-making movements which comprised the period of Luther's life. Seventy-five beautiful and appropriate illustrations accompany the text, showing persons, scenes, and medals commemorative of Luther and the Reformation.

Among the Forces. By Bishop Henry White Warren. Eaton & Mains: New York. Curts & Jennings: Cincinnati. Price, $1.

This is a very handsome little volume, fittingly and helpfully illustrated. The Book Concern has done itself and the author much credit. The Bishop writes upon topics which he has always handled as a master. There are seventy-six brief chapters, in which he illustrates and enforces the declaration in the sixth verse of the eighth Psalm, which he places upon his title-page: "Thou madest him to have dominion over the works of Thy hands." The massing of great facts in science, followed by some forceful application expressed in classic phrase, constitutes the gist of this volume. Every one will read it with unusual interest and profit, and the minister will find it particularly suggestive.

The King's Jackal. By Richard Harding Davis. With Illustrations by C. D. Gibson. Charles Scribner's Sons: New York. Price, $1.25

The place of the American war correspondent as a redresser of wrong, an upsetter of iniquity, a statesman, an arbitrator, and an almost omniscient and omnipresent personality, may be said to have been determined by Mr. Davis' last contribution to light literature. As a bit of picturesque fiction the book is an undoubted success. The touch of the observing, keen-witted, imaginative reporter is felt at every step in the quick-moving drama, which glows with brilliant word-painting. The story is that of a dethroned minor European king, a gentlemanly devil in exile in Algiers, who attempts through duped and active agencies to levy tribute upon his former subjects by a fictitious revolution. Among the innocent abettors of his scheme are a dissipated but noble prince of his kingdom, "the king's jackal," and a philanthropic American heiress. The arrival upon the scene of the ubiquitous American newspaper correspondent, with his magical shrewdness and divination, completely overthrows the carefully-planned deception. Right and justice triumph. But the correspondent should not have rested on his laurels. It would have been a good thing had he also prevented what is to the reader a distasteful climax in the alliance between the pure and noble American girl and the reformed princely rake.

Battledown Boys; or, An Enemy Overcome. By M. Everett Green, author of "Barbara's Brothers," "The Doctor's Dozen," etc. The Union Press: Philadelphia. Price, 75 cents.

A lively set are the Battledown Boys — just half a dozen of them, and one sister, Marjorie. They are stout-hearted, honorable and helpful; but their handiness with their fists brings them into a difficulty which has serious consequences. English boys seem much more prone to fight than their American cousins, if we are to judge from the stories of the day. Thoughtlessness brings the lads into many scrapes; but they come out of them to their credit. Courage, manliness, truthfulness, helpfulness, forgiveness, are displayed, and thus commended without preaching them.

Quaint Thoughts. Being Fifty Selections from "Good Thoughts for Bad Times" by Thomas Fuller, D. D. Compiled and Arranged by Belle M. Brain. United Society of Christian Endeavor: Boston and Chicago. Price, 25 cents.

A very delightful book with this title has been made up from the writings of that famous old army chaplain, Thomas Fuller. They have been long out of print, and the United Society of Christian Endeavor has chosen an especially suitable time to republish them. The book, which consists of fifty selections made by Belle M. Brain, is beautifully bound and printed, and nothing would serve better as a gift to some friend in the army or navy.

Cheer for Daily Life. By Charles H. Spurgeon. The Union Press: Philadelphia. Price, 50 cents.

With profound insight into life, Mr. Spurgeon is wise in ministering to souls diseased. He talks of faith *versus* fear, of suffering and consolation, of the Holy Spirit a Comforter, of the bruised reed and smoking flax, of the use of chastisement, and so on through a diversified range of life's experiences, as they come to the child of God. This "Cheer for Daily Life" will help the believer along the way.

"Excuse Me!" The Pleas that Ruin You. A Study in the Perversities of Unbelief. By William Curtis Stiles, B. D. Union Press: 1122 Chestnut St., Philadelphia. Price, 50 cents.

"It is harder to break the back of '*but*' than it is to convert 'I will not,'" says Mr. Stiles in his first chapter. Every one who tries to lead men to Christ knows that they delay the great choice because of excuses which they themselves know are not reasons. Mr. Stiles demolishes these excuses by vigorous attack after the manner of a general whose business is to "destroy or capture" the enemy. While the style is vigorous and excuses are knocked down without any apology, the spirit is kindly.

Advice for Seekers. By Charles H. Spurgeon. The Union Press: 1122 Chestnut St., Philadelphia. Price, 50 cents.

A wonderful preacher was Charles H. Spurgeon. He seemed anointed of God to portray the depth and height, the length and breadth, of redeeming love. He could point the seeking sinner by the shortest way to the seeking Saviour. With clear insight into man's heart and the Scriptures of God, Mr. Spurgeon applies the divine remedy to the disease of sin. The Christian who is seeking for more grace, as well as the sinner who is seeking salvation, may find much to help them in Mr. Spurgeon's "Advice to Seekers."

The Yankee Navy. By Tom Masson. Illustrated. Life Publishing Co.: New York. Price, $1.

This is a book for the times when such enthusiastic interest is felt in our Navy. The author in an interesting way tells the story of the American Navy from its crude beginning until it has made a record second to none other. The illustrations are excellent. It is a pity that more space was not given to the present Navy. Not a battleship among those engaged at Manila and Santiago is presented.

Magazines

— President Crawford discusses with marked ability and critical acumen, in the *Methodist Review* for September-October, "John Hus and the Present Demand for Home Rule in Bohemia." Prof. J. R. Commons, Ph. D., writes suggestively of "The Value of the Study of Political Economy to the Christian Minister." Rev. Dr. W. E. McLennan presents a very able and pertinent contribution on "St. Paul and Social Relations." Rev. J. W. Magruder has a practical paper upon "The Open Church and the Closed Church." The editorial departments are well sustained. It is a strong and varied number. (Eaton & Mains: New York.)

— The *New World* for September maintains its well-earned reputation for broad scholarship. The leading contribution is a noble and critical paper on Gladstone by Richard A. Armstrong. Otto Pfleiderer writes in characteristic vein upon "Evolution and Theology." W. Kirkus presents the stalwart and now well understood Oliver Cromwell. A. C. McGiffert writes upon "The Christianity of Ignatius of Antioch." There are other articles and a large number of book reviews. The book reviewing in this magazine is very thoroughly done. (Houghton, Mifflin & Company: Boston.)

— Fresh, vigorous, educating and edifying is the September number of the *Biblical World*, and yet this is characteristic of this excellent monthly. This magazine puts the reader into the very life and environment of the Scriptures. It is, therefore, particularly valuable to ministers and all Bible students. Here are some of the topics: "In Elijah's Country," "The Purpose of Jonah's Mission to Nineveh," "The Jerusalem Chamber," "Exploration and Discovery." (University of Chicago Press.)

— "The Problem of the Philippines," now the chief problem, is discussed in the *North American* for September by Sir Charles W. Dilke, Hon. John Barrett, and Hugh H.

Lieut. Peary

the Arctic explorer says of

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which he took with him on his Arctic expeditions:

"Cleveland's stood the tests of use in those high latitudes and severe temperatures perfectly and gave entire satisfaction.

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Lusk. "An Anglo-American *versus* a European Combination" is considered by the Rt. Hon. Sir Richard Temple; "What is to be Done with Cuba?" by Mayo W. Hazeltine; and "Prince Von Bismarck," by Emilio Castelar. (291 Fifth Ave., New York.)

—— "The Coming of Carlism" is the leading contribution in the *Contemporary Review* for September. The writer discloses the alarming portents in the Spanish sky. "Popular Church History," by J. Horace Round, is a critical and suggestive paper. There are an unusual number of contributions to interest the religious reader, notably: "The Likeness of Christ," "Christian Legends of the Hebrides," "Philosophy and the Newer Sociology," "The Salvation Army: A Note of Warning." (Leonard Scott Publication Society: New York.)

—— The *Treasury* for September contains thoughtful and pertinent sermons from Drs. David Gregg, F. M. Bristol, and D. W. Goodale, and "Outlines of Sermons" and "Leading Thoughts of Sermons" from many distinguished clergymen. (E. B. Treat & Co.: New York.)

—— The *Critic* for September possesses a literary attractiveness quite peculiar to itself. The portraits presented of prominent literary writers not well known to the general public is a very pleasing feature. Whosoever dips into this literary monthly will become a permanent reader. (The Critic Co.: 289 Fourth Ave., New York.)

—— The *Forum* is strong but not heavy in its September issue. Some of the topics considered by able specialists are: "The Balloon in Warfare," "Isolation or Imperialism?" "Lessons of Our War Loan," "Our Interest in the Next Congress of the Powers." There are as many more equally attractive contributions. (Forum Publishing Company: New York.)

—— We cannot recall any event of importance that is not embraced in "The Progress of the World" in the September *American Review of Reviews*. The contributed paper that will attract most attention is that upon ex-Secretary William R. Day, the chairman of the Peace Commissioners. W. T. Stead upon "The Greatness of Bismarck" will be sure to be read. It is a strong number. (American Review of Reviews: New York.)

—— Less of the sermonic and more of the Biblico critical and philosophical characterize the *Homiletic Review* for September. Prof. C. M. Mead writes upon Harnack's "Chronology of Ancient Literature." Prof. Wilkinson presents "Dwight L. Moody as a Man of Affairs." Eugene Parsons writes upon "'In Memoriam' as a Representative Poem." The other departments are well sustained. (Funk & Wagnalls: New York.)

—— There is much of timeliness and authoritativeness in the September *Century*. Prof. Dean C. Worcester, of the University of Michigan, writes of "The Malay Pirates of the Philippines," his article being based upon observations made during an actual residence among the dreaded Moros. Theodore S. Woolsey, professor of international law at Yale University, contributes a study of "Spain and Her American Colonies." Emile Ollivier, member of the French Academy and formerly Prime Minister of France, is represented by an important paper on "America, Spain, and France." Ollivier can see in Spain's present misfortune "only the just judgment of Heaven," and he asks his countrymen for an appreciation of America's lofty motives in the war. The problem of the retention and administration of island territory is discussed from opposite points of view by Hon. Carl Schurz, in "Thoughts on American Imperialism," and by Hon. Whitelaw Reid, in "The Territory with which We are Threatened." (Century Company: New York.)

—— Among the leading contributions of *Education* for September we note: "Education in Hawaii;" "Co-operation in Education;" "The Significance of Illiteracy in the United States;" "The New Sanitary School at Pinebluff, North Carolina." (Kasson & Palmer: Boston.)

—— *Music* presents an unusually varied and interesting program for September. Among the contributions appear: "Musical Intelligence *vs.* Musical Taste;" "A Chat about Joseph Joachim;" "Can Chopin be called a Classical Composer?" The other departments are well filled and important. (Music Magazine Publishing Co.: Chicago.)

—— A paper on "The Literary Women of Washington," by Etta Ramsdell Goodwin, with portraits of Jennie Gould Lincoln, Molly Elliot Seawell, Frances Hodgson Burnett, Grace Denio Litchfield, and Harriet Prescott Spofford, is given the leading place in the *Chautauquan* for September. Other illustrated articles are: "Naval Surgeons Afloat and Ashore," "How to Prevent the Development of the Tough," "The Funeral of the Queen of Korea," "The Home of the Red Cross Society." The serial, "The Mistake of his Life," grows in interest, and the shorter contributions present an instructive and entertaining variety of good reading. (Theodore L. Flood: Meadville, Pa.)

—— The September issue of *Appletons' Popular Science Monthly* ably discusses many questions that are now occupying the public mind, notably: "The Evolution of Colonies," "The Nation's Crisis," "Nationalization of the Swiss Railroads," "College Women and the New Science." It is a very able and pertinent number. The editor discusses forcefully the subject of "Living and Dying Nations." (D. Appleton & Company: New York.)

Literary Notes

—— The most popular thus far among the many English biographies of Gladstone is "Gladstone, the Man," by D. Williamson.

—— The Macmillan Company will publish early in the fall "Dr. Pascal" by Zola, translated by Mary J. Serrano.

—— A new decorated edition of the "Rubaiyat of Omar Khayyam," Fitzgerald's translation, is announced by the Macmillan Company. The decorator is W. B. Macdougall.

—— Lasell Seminary for Young Women, Auburndale, will put one year more of Literature into its course as an elective, in place of solid geometry and trigonometry.

—— Rudyard Kipling's "Recessional" is to be shortly published in a new and elaborately illustrated edition by M. F. Mansfield & Co.

—— Mr. J. H. Wylie is at present working upon a history of the reign of Henry V. to follow the volume on Henry IV. published not long since.

—— "Roma," by Reinnold Schoener, shortly to be published by Charles Scribner's Sons, is a sumptuous work presenting pictorially the Eternal City in a fascinating way.

—— Col. Thomas Wentworth Higginson's new book, to be published early this autumn by the Macmillan Company, is entitled, "Tales of the Enchanted Isles of the Atlantic." It will deal with the cycle of romance which lies within the early Irish, English, Spanish and other traditions of the Happy Islands of the West.

—— Mr. Lindsay Swift of the Boston Public Library has edited for Houghton, Mifflin & Co.'s Riverside Literature Series the famous speeches of Hayne and Webster, supplying an introduction, sketches of Hayne and Webster, and illustrative matter of interest. The Riverside Literature Series now contains 139 books, and nine new issues are on the way.

—— Prof. Goldwin Smith's "Guesses at the Riddle of Existence" is to appear in a new edition this fall. Of these five essays three are of especially philosophical interest — the first which gives the title to the volume and discusses the views of the late Professor Drummond in his "Ascent of Man," of Mr. Kidd in his "Social Evolution," and of Mr. Balfour in his "Foundations of Belief;" the fourth, "Is There Another Life?" and the fifth, "Morality and Theism."

—— G. P. Putnam's Sons add to their previous announcements in the "Heroes of the Nations" series: "Bismarck and the New German Empire: How it Arose and What it Displaced," by J. W. Headlam, of King's College, Cambridge. Mr. Headlam has had this volume in preparation for four years, and had just completed it for the press at the time of the death of the great Chancellor.

—— Miss Madeline Vaughan Abbott, a graduate of Bryn Mawr College, and for some five years last past the secretary of that institution, has resigned her position there to become the associate editor of the *Literary World*, and is expected to enter on her new duties some time in October.

—— Mrs. John King Van Rensselaer has written for Charles Scribner's Sons an animated and exhaustive history, in narrative form, of the manners and customs of social life in New York city, from the time it was founded until the death of the last of the Dutch Matrons. The work will be called "The Goede Vrouw of Mana-ha-ta, at Home and in Society."

—— Fleming H. Revell Company have ready for publication during September, "Korean Sketches: A Missionary's Observations in the Hermit Nation," by Rev. James S. Gale. It is a sympathetic picture of life in the Land of Morning Calm. In a measure Mr. Gale does for Korea what Arthur H. Smith has so ably done for China in his "Chinese Characteristics;" but primarily the work is a sketch-book of things Korean, in which the artist has grouped for us the most fascinating pictures of his travels, adventures, observations and friendships. There are a number of excellent illustrations. The work is the third annual volume of the "Stories of Missions" series, the previous issues being, "In the Tiger Jungle," by Rev. Jacob Chamberlain, M. D., and "On the Indian Trail," by Rev. Egerton R. Young.

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THE SUNDAY SCHOOL

Fourth Quarter Lesson I

SUNDAY, OCTOBER 2, 1898.

2 CHRON. 14: 2-12.

REV. W. O. HOLWAY, D. D., U. S. N.

REFORMATION UNDER ASA

I Preliminary

1. GOLDEN TEXT: *Help us, O Lord, our God: for we rest on thee.* — 2 Chron. 14: 11.

2. DATE: B. C. 951 to 941, probably.

3. PLACE: The Kingdom of Judah.

4. HOME READINGS: *Monday* — 2 Chron. 14: 1-12. *Tuesday* — 2 Chron. 15: 1-9. *Wednesday* 2 Chron. 15: 10-19. *Thursday* — Amos 5: 4-15. *Friday* — Psa. 20. *Saturday* —Isa. 31. *Sunday* — Prov. 3: 1-10.

II Introductory

Israel having gone into captivity, and having therefore disappeared from history, our lessons go back almost to the disruption, and take up the story of Judah. Rehoboam's folly in refusing to listen to the grievances of the people had been punished, it will be remembered, by the curtailment of his power. The ten tribes rebelled and elected Jeroboam king, while Rehoboam, the son of Solomon, ruled over Judah and Benjamin only. His sinful, inglorious reign lasted for seventeen years. He was succeeded by his son Abijah, a warlike, sensual king, whose brief term of three years was principally spent in fighting Jeroboam. Our lesson begins with the accession of Asa, the third of the line. He was the son of Abijah, but, fortunately, did not inherit his father's vices. During the forty-one years of his rulership seven kings sat on the throne of Israel, and the northern kingdom was repeatedly torn with revolutions and dissensions. Judah, on the other hand, had continuous peace for at least ten years, and an unchanged dynasty. Asa improved the opportunity to recall the people to the faith of their fathers. Under Solomon and Rehoboam and Abijah idolatry had not only been tolerated, but had become established. The temple was well-nigh forsaken. Idol altars, "high places," sacred groves, "sun images," with all the attendant immoralities, abounded. Idolatry permitted profligacy of the worst type, and was, therefore, popular with many. Asa undertook a radical reform. The heathen altars and images were unsparingly demolished, and their priests either exiled or compelled to find other occupations. He even reformed his own house. The queen mother (his own grandmother), Maachah, who ranked next after him in authority and influence, had been the most conspicuous patroness of the prevailing heathenism. "She had erected in Jerusalem a 'horrible thing' — that is, an obscene symbol — to Asherah." She was promptly deposed from her high position, and the offensive emblem was burned to ashes and thrown into the Kedron. Some of the "high places" where the worship of Jehovah was conducted (though contrary to the Divine command) were spared, but the idolatrous shrines, with their foul attendant vices, were swept from the land. This having been done, the king's next step was to strengthen the defences of his kingdom against possible attack. He rebuilded the walls of the fortified cities and strengthened his army. The wisdom of his precaution was soon demonstrated. For some cause — perhaps because the tribute paid to the Pharaohs since Rehoboam's defeat had been refused by Asa — the Egyptian king Zerah threatened Judah with an immense army. He was confronted at Mareshah, on the Philistine border, by the whole military force of Judah. Before joining battle, however, King Asa, realizing that all human preparations are worthless without Divine aid, called upon God in terms of such devout appeal and trust, that we can expect no other announcement than that which follows: "So the Lord smote the Egyptians before Asa and before Judah; and the Ethiopians fled."

III Expository

2. **Asa** — the son of Abijah, grandson of Rehoboam and great-grandson of Solomon. His name means "a physician." **Did . . . good and right in the eyes of the Lord** — in spite of difficulties that seemed insurmountable, both domestic and national. It seems quite likely that Asa was not left alone in his daring reform. There must have been a considerable minority of godly Jews who came to his support.

Most persons are ready to do that which is good and right in their own eyes. A great many persons are ready to do that which is good and right in the eyes of the general public. But only the truly godly are ready to do that which is good and right in the eyes of the Lord. There is, however, no other safe test of integrity. Not what we think is good and right; not what other people think is allowable; not what is commonly approved as the fair thing in business or politics or social life, but what God declares in His Word as just, and honest, and true, and pure, is to be accepted as good and right by the child of God and the disciple of the Lord Jesus (Trumbull).

3. **He took away the altars of the strange gods** (R. V., "the strange altars") — "the gods of the ancient tribes of Palestine" (Toy); also idolatries imported from adjacent countries. Had the children of Israel when they overran Palestine exterminated the peoples whom God had expressly and judicially devoted to such a fate, they would have been spared the corrupting and seductive influences which finally led to their own expulsion. **The high places.** — These were apparently of two kinds. Asa, according to 1 Kings 15: 14, did not remove those at which the worship of Jehovah under the form of an ox was celebrated; and especially those to which the Israelites, who (attracted by his zeal for God) came to him in great numbers (chap. 15: 9), resorted (15: 17). "As the 'high places' had been long tolerated, and the worship offered there had been accepted, we can see how much more difficult it would be to put down this form of worship than any of the others" (Lumby). **Brake down the images** (R. V., "the pillars") — idolatrous images, supposed to have been those of Baal. **Cut down the groves** (R. V., "hewed down the Asherim") — the pillars or emblems, consecrated to the worship of Astarte, the Phenician Venus. The queen mother, Maachah (see 1 Kings 15), had erected one of these abomination in Jerusalem. Asa destroyed the image, and deprived her of her dignities.

It was the custom of the Canaanites, in common with the Persians, Greeks, etc., to build altars on the tops of hills (Num. 23: 41). The Israelites naturally fell into the practice (1 Sam. 9: 13; 1 Kings 14: 23). It was forbidden by the law of Moses (Deut. 12: 11-14; Lev. 26: 30); but it did not cease, even in the kingdom of Judah, till the reign of Josiah (2 Kings 23: 8). Sometimes there was simply an altar on the hill; sometimes there was a chapel attached to it, which was usually only a tent of bright colors (Ezek. 16: 16; 2 Kings 23: 7) (Todd).

4, 5. **Commanded Judah to seek the Lord** — an official decree restoring Jehovah to His rightful place, and insisting upon obedience to His commandments. We learn further, from 1 Kings 15, that the gifts which had been dedicated to Jehovah by Asa's father and had been filched by the idol priests in order to enrich their own sanctuaries, were replaced in the temple. The brazen altar, also, which had been desecrated to idol practices, was purified, and restored to its place. **Out of all the cities.** — The reform was not confined to Jerusalem merely or to the rural districts; it embraced the whole nation. **The images** (R. V., "the sun images") — emblems of the Phœnician sun-worship; similar ones, dedicated to the worship of Siva, are found in India today. **The kingdom was quiet before him.** — There was no uprising as the result of his reform. For ten years the nation dwelt in peace, notwithstanding the chronic hostility with Israel.

6, 7. **Built fenced cities in Judah** — acting on the adage, "in time of peace, prepare for war." There was danger from Baasha, king of Israel, on the north, and from the Egyptians on the south; as well as from incursions from the nations lying to the east and the west. The surest defence for Jerusalem was a girdle of fortified cities. **The Lord had given him rest.** — The "rest" and prosperity came from God, because the people had turned from their evil ways and returned to their allegiance. **Let us build . . . while the land is yet before us** — "while we have free and undisputed progress everywhere. This happy time of peace may not last always; the kingdom is but small and weak; let us prepare suitable defence in case of need" (J., F. & B.).

8. **Asa had an army** — not a standing army; a sort of national guard, made up of all able-bodied men, provided with and trained in the use of arms, and ready to be summoned in time of need. **That bare targets** (R. V., "bucklers") **and spears.** — The "targets" were long shields. **Drew bows.** — The Benjamites were archers; the men of Judah were armed with spears. **Mighty men of valor.** — They numbered 580,000 men; and being hardy and well-trained, and, especially, having faith in Jehovah, they were well-nigh irresistible.

9, 10. **Came out against them Zerah the Ethiopian** — supposed to have been the general of Osorkon I., the second king of the twenty-second Egyptian dynasty, who succeeded Shishak, the king who invaded Judah twenty-five years before in Rehoboam's time, despoiling the kingdom and imposing an annual tribute; or it may have been Osorkon himself. **A host of a thousand thousand** — nearly twice the force that Judah could mus-

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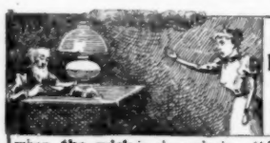

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ter, if the numbers be reliable. The Egyptian army numbered "a million, the largest collected army of which we hear in Scripture; but Darius Codomannus brought into the field at Arbela a force of 1,040,000; Xerxes crossed into Greece with above a million; and Artaxerxes Mnemon collected 1,260,000 men to meet the attack of the younger Cyrus" (Cook). **Mareshah** — twenty-five miles southwest of Jerusalem.

The Egyptian monuments enable us to picture the general disposition of Zerah's army. The chariots formed the first corps, in a single or double line; behind them, massed in phalanxes, were heavy armed troops; probably on the flanks stood archers and horsemen in lighter formations. Zerah retired from before Mareshah toward the plain, that he might use his chariots and horsemen with effect instead of entangling them in the narrow valleys leading toward Jerusalem. Asa, marching down the valley, must have attacked in heavy column. His spearmen of Judah must have formed this column. Each bank of the valley was doubtless occupied by the Benjamite archers. No doubt the Ethiopian, confident in his numbers, disdained to attack the Hebrews or clear the heights, but waited in the broad valley (Reginald Stuart Poole).

11. **Asa cried unto the Lord** — dismayed, perhaps, at the formidable aspect of his foe; realizing, too, his numerical weakness. Further, how could he withstand with merely bowmen and spearmen the onset of three hundred war chariots? Truly, God *must* help, or defeat was sure. **Lord, it is nothing with thee to help, etc.** — The R. V. gives a new translation: "Lord, there is none beside thee to help, between the mighty and him that hath no strength." The meaning is quite clearly brought out by Peloubet: "The Lord is so strong that the question of large or small in reference to men was of no account to Him; as a few more or less people on board are unnoticed by a great steamship; or a few grains more or less, which would make a terrible difference to ants rolling them along, are nothing to a man." **We rest** (R. V., "rely") **on thee** — a faith that made victory certain. **In thy name we go against** (R. V., "are we come against") **this multitude.** — Asa could say this now; he could not have said it ten years before. Had Zerah invaded Judah then, his conquest would have been an easy one.

That is the way to go against a multitude, whether to work for reforms or to repel assaults. Going "in the name of the Lord" we can go confidently. Every preacher and every teacher ought to go in this name against those over whom they would have power. It is going in one's own name, or in the name of one's denomination, or church, or cause, which renders ineffective so much of Christian effort. When a man stands for the Lord, and moves forward as the Lord's representative, then it is that he is invincible. And it is in the name of the Lord that a man must go against the multitude of spiritual enemies — the multitude of temptations and annoyances and trials — which beset him. Whoever would do God service, or would have God's help, must go everywhere and always in the name of the Lord" (H. Clay Trumbull).

12. **The Lord smote.** — He rewarded the obedience and faith of His people by making them more than a match for their foes. **The Ethiopans fled.** — "The pursuit reached to Gerar, and ended in the utter rout of the invaders, while the victors took and sacked town after town that had been tributary to Egypt; inflicting severe chastisement, at the same time, on the Arab tribes who had assisted the enemy, and driving off their great flocks and herds of sheep and cattle" (Geikie). Not for three hundred years did Egypt send another army into Palestine.

IV Illustrative

Asa's reform was patriotic as well as religious. He "commanded Judah to seek the Lord, the God of their fathers, and to do the law and the commandment." The "law and the commandment" were the civil constitution, the basis of their national life, the fundamental law of their existence. Idolatry had sapped away their respect for their own nationality. They lost faith in themselves as a people. Love of country died in them amid the debaucheries of heathenism. They are perfectly willing to merge themselves in alien peoples. Asa saw that *national pride*, national self-respect, must be recovered, so he brought out the old constitution — the law of the land — and bade the people study and learn and do it. He made them familiar with their own Magna Charta. As they studied that grand constitution they would see how far away they had wandered from their original ideal, and how degenerate they had become, and what need there was of reform. The law would remind them of their high destiny, of their unique mission. The result would inevitably be a new national consciousness and pride of race. Love of God and love of country go hand in hand, and it may be demonstrated with almost scientific accuracy that when a people lose their religious and spiritual fervor, they also lose their patriotism. National consciousness is strongest when the national conscience is most sensitive. It is when greed of gain, lust of power, love of pleasure, saturate a people's life that you find little love of country. You find men unwilling to respond to her calls of service, unwilling to bear responsibility of office, or hardships of war. Government comes to be regarded as a great treasure-house to be looted (E. S. Tead).

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CANADIAN METHODISM

Meeting of the General Conference

II.

"ALIQUIS."

THE Conference has at last got settled down to its real work. The first week was largely occupied in receiving departmental reports — those of the Missionary Society, publishing house, colleges, and superannuation fund — the reception of memorials, and the like. Committees were appointed on almost every possible subject, including one on sociological topics, to which is referred memorials on prison reform, on the single tax, etc. These committees sit till late into the night, and when their reports come in, the liveliest discussions will follow.

The debate on

THE MILLION-DOLLAR FUND

was a great field day. All the big guns, and some little ones, were out, and volleys and platoons of eloquence filled the air. The galleries were filled with interested spectators, and the addresses were punctuated with vigorous applause. Dr. Potts, who was the field marshal of the occasion, led off with a stirring address. Under his wise generalship the movement was begun months ago. He planted his batteries and secured his reserves in the Annual Conferences, which passed strong resolutions in favor of the movement. He procured the indorsation of the men of money and the leading ministers who were millionaires in mind though not in purse. The discussion in the Conference was a sort of march-over — like the Sirdar Kitchener's advance on the Nile. In the addresses there was not much trumpeting or horn-blowing. One sturdy Britisher, indeed, declared: "We have got the church, we have got the men, we have got the money, too." But the dominant sentiment was one of devout thanksgiving and thank-offering. It was not, said Dr. Potts, a time for mere rhetorical gush, or the fostering of denominational pride. It was an occasion for bringing in the tithes of God's store-house and making the thank-offering a benediction to the church. At the same time the magnitude of the task and importance of its business aspects were recognized. It was felt that an appeal must be made to the hard-headed men of money, but still more to the great body of the wage-earners, the rank and file of the church, who have to make every dollar do its utmost service in their household economies. This million-dollar gift laid upon God's altar will mean much sacrifice, much self-denial, but it will mean, also, that the windows of heaven shall be opened and such a blessing poured out that there will not be room to contain it. Editor Courtice, in a clear-cut, incisive speech, argued that the great need of the church to overcome what he judged its tendency to local and departmental sectionalism was a great forward movement of this sort that should fire their enthusiasm and weld all hearts into one. One soaring speaker urged that the sum was too small — that two millions could be easier raised than one. "You may call it visionary," he said, "but where there is no vision the people perish." He wanted the connection to assume and pay all the church debts, over two million dollars, which, like chains and fetters, impede its progress. But these debts are chiefly those of ambitious city churches, which are well able to carry them, and they are only a small percentage of the real assets of the connection. In no way could sympathy with the fund, in our judgment, be more effectually killed than by asking the rural constituencies to pay the debts on these fine churches, in the incurring of which they had no part. There is one exception to this, that of St. James Church in Montreal, a magnificent structure, the cathedral of Methodism in the commercial metropolis of the Dominion and the chief seat of the Roman hierarchy. This is seriously embarrassed and needs generous aid. The chief beneficiaries of the fund will be our educational institutions, our superannuated preachers' fund, and our growing missionary work. The greatest outburst of applause, loud and long, was when one sturdy prohibitionist declared that the victory at the polls in our plebiscite vote on the 29th would save to the country many times the proposed amount of this fund. Turning to the fraternal delegates from Great Britain and the United States, he said the general disarmament proposed by the Czar of all the Russias would enable these countries to roll up a magnificent thank-offering.

The reception of

DELEGATES FROM SISTER CHURCHES

was an occasion of intense interest. Such exchanges of international and interdenominational courtesies cannot fail to bind the kindred nations and kindred churches closer together. Dr. Walford Green, the appointed delegate from the Wesleyan Church of Great Britain, was unable, through illness, to visit Canada. His place was admirably filled by Rev. John Bond, of London. Mr. Bond is a typical John Bull, robust in person and in thought. He brought with him the contagious enthusiasm of the million-guinea offering of the mother church of Methodism. His account of the growth of ritualism and intolerance in the church established by law in Great Britain was a revelation to us who live under the free skies of Canada.

The address of Rev. Dr. Raymond, president of Wesleyan University, Middletown, Connecticut, the fraternal representative from the Methodist Episcopal Church, was of chaste and scholarly eloquence. He referred to the heroic early days of Methodism, whose story reads like a romance. He described the moral supineness of the nation after the Revolutionary War, the spread of Deism and coarser forms of infidelity which menaced the young life of the republic. It was Francis Asbury and his Methodist itinerants who saved the nation from those moral dangers by the intense evangelism of their mission. The church was now called upon to be not merely evangelistic, but to organize great missionary institutions, to found colleges, and to promote Freedmen's Aid and Church Extension societies, the Epworth League forward movement, and aggressive work in the great cities, on the furthest frontier, in the islands of the sea, and in the uttermost parts of the earth. The question haunted him, he said: "Are we making better men now than in the past?" At times he hesitated as to the quality of the Methodist unit they were making, for he was the gold, and if he was not up to the right standard, then with all their machinery they were not doing as good work as their fathers. After reviewing the whole field, however, he came to the conclusion that they were making better men on the average today than ever before. A warm resolution of fraternity and good-will towards the church and nation which Dr. Raymond so ably represented was supported by Dr. Allison, president of Sackville University, N. B., one of the oldest living graduates of Wesleyan University, Middletown. It is an additional link to that institution that the late Dr. Nelles, for thirty years president of our Victoria University, was also a graduate of Middletown.

The address of Rev. Dr. Coke Smith, representative from the Methodist Episcopal Church, South, was couched in graceful and eloquent language. He described the disorganization of their work by the war, the heroism with which the South faced the problems forced upon it, the success which had crowned its efforts, and the marvelous growth, especially of the Methodist Church, and the development of its missionary, educational, and philanthropic institutions.

The sermons of Dr. Raymond and Dr. Smith were heard with delight and profit by immense audiences.

One of the most delightful episodes of the Conference was the

MAGNIFICENT BANQUET

tendered it by the Social Union of Toronto. The great hall was festooned with red, white and blue. The twin flags of Great Britain and the United States were everywhere in evidence. Many colored electric lights gleamed through clusters of evergreen. Over the platform hung a portrait of John Wesley, with the words: "The world is my parish." Portraits of Drs. Punshon, Ryerson, Nelles, "Bishop" Black, and other makers of Methodism in this land, were displayed on either side. Shields and scrolls bore the names of scores of men and women dear to the hearts of our people from Barbara Heck, the mother of American and Canadian Methodism, down to later benefactors of our church.

Sir Oliver Mowat, an elder of the Presbyterian Church and noble Christian statesman, the lieutenant-governor of the province of which for a quarter of a century he was premier, gave a delightfully fraternal address. He said his first speech was given at a Methodist meeting fifty-seven years ago, before most of his hearers were born. He certainly made a good beginning of a most distinguished public career. Dr. Raymond spoke eloquently of the Methodism of the present, its achievements, and the problems that confront it. Dr. Coke Smith, with prophetic vision, foretold the triumphs of its future.

The relations of the Methodist and Presbyterian Churches of Canada are of the most cordial character. The Moderator of the General Assembly of the Presbyterian Church, and Dr. Caven, principal of Knox College, brought the greetings of that church. They emphasized the fact that the Presbyterian and Methodist Churches in Canada are each the result of the union of several smaller bodies. "Shall there be any further union?" asked Dr. Caven, and the warmth and spontaneity of the response of the Conference attested the fact that the suggestion was neither a novel nor an unwelcome one.

THE AMUSEMENT QUESTION.

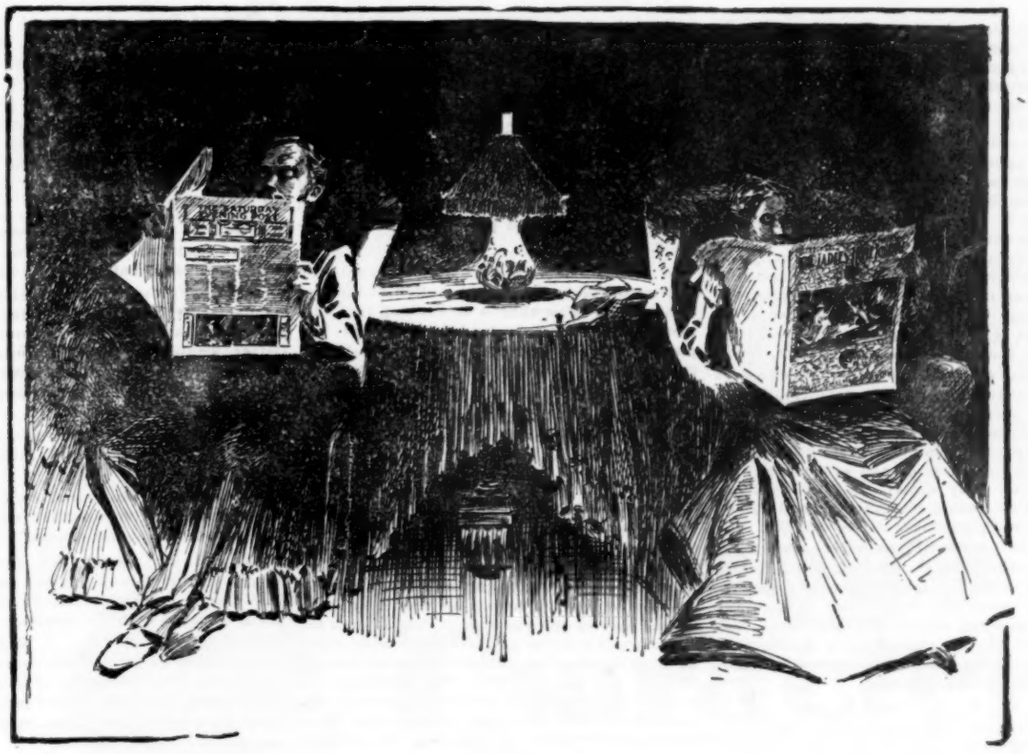
We have in Canada, as I suppose you have in your country, a few would-be fashionable Methodists who feel the restraints of their church somewhat irksome. A proposition was made to remove from the Discipline the specific prohibition of dancing, card-playing, theatre-going, and similar practices. Chancellor Burwash supported this, not from any sympathy with the practices proscribed, but these specifications seemed to him like the minutiæ of the rabbinical additions to the laws of Moses concerning tithing of mint and anise and cummin. It was better, he said, to declare broad principles, and leave their application to the individual conscience. The subject of amusements is a practical problem of modern life. It was alleged that Methodism was losing some of its best and most conscientious young people because they would not join a church maintaining these restrictions. It was alleged, on the other hand, that it was not the young people who are asking for the abolition of this rule, but worldly-wise parents who desire the entrance of their families into fashionable "society." It was felt that in an age of worldliness it was no time to lower the standard of piety, and that the church must safeguard the welfare of the young people committed to its care. By an overwhelming majority the verdict was given to maintain these wholesome restrictions.

Your accomplished correspondent, Rev. Hugh Johnston, D. D., now of Baltimore,

was the former pastor of the Metropolitan Church, at which the General Conference is held. He was introduced to the Conference as "a distinguished foreigner and an old friend." He received a hearty welcome, and made a bright and pithy speech.

The election of officers is to those most immediately concerned the most interesting session of the Conference. It is significant of the satisfaction rendered by the General Conference officials that no change whatever has been made in the personnel of the staff. There was indeed some talk of a change in the *Guardian*. Dr. Dewart, its former editor, received 70 votes, but Dr. Courtice was continued in office by a vote of 126. Dr. Sutherland and Dr. Henderson, the missionary secretaries, had a few competitors, but received a large majority. The other officers, Drs. Potts, Briggs, Withrow, Bond, Huestis, Crews, and Griffin, received an almost unanimous re-election.

Dr. J. M. Buckley, in an editorial upon "The Common Cup or Individual Cup," which covers three full pages in the *Christian Advocate*, takes the view long ago advanced in this paper against individual cups. Referring to the morbid fear of infection which some people express in this matter, and the danger of infection to which they submit in contact with all classes of people and in the use of food and drinks, Dr. Buckley very forcefully concludes: "For those who do such things, to draw a line at the communion table, because of a remote possibility that a germ of disease may reach a communicant, and to put away Christ's 'loving cup,' is an act opposed alike to reason and to faith."



IN THE OCTOBER LADIES' HOME JOURNAL

Mrs. Caroline Atwater Mason, author of "A Minister of the World," begins a new story called "THE MINISTER OF CARTHAGE," depicting a young clergyman's high sense of duty battling with love and something akin to ambition.

Josiah Allen's Wife

Has written another story for the JOURNAL readers. She tells in it about a sickly society girl, and what brought her to her senses and good health.

In Mary E. Wilkins'

Capital new story a metropolitan woman does some very funny things, and in trying to elevate the villagers she learns a thing or two.

IN THE SATURDAY EVENING POST

are to be found the best serial and short stories the world can produce. The handsomest illustrated weekly published.

We will mail THE LADIES' HOME JOURNAL, beginning with the next issue (October number), to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, for Twenty-five Cents, for the purpose of introducing our weekly with our well-known monthly.

The Curtis Publishing Company, Philadelphia

THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — Dr. Frederick Woods preached before the meeting. The service was a fitting opening of the session for the fall and winter. Next Monday, Sept. 26, Drs. Perrin, Pickles and Bates speak upon "The Methodist Ministers' Boston Common Campaign."

South District

Warren St., Boston Highlands. — Morning service is held every Sunday in the old church. This arrangement will continue through the present month. After that, this society will unite in holding all services with the Mt. Bowdoin people at Norfolk Hall. Rev. Charles Tilton is pastor of these two churches, and is taking steady steps toward their complete union.

Highlandville. — Sunday, Sept. 11, was rally day. The pastor, superintendent of the Bible school, and president of the young people's society, sent out requests for a rally of all the friends of the church, and large congregations were present. The morning subject was "Public Worship," and the evening "Night" — the first of a series upon the "Night Scenes of the Bible." This church has been prospered in its temporal affairs since Conference. By the will of the late Dorcas Avery $500 has been received towards paying the church debt; and this legacy, with what has been otherwise secured, is enough to remove the burden. But no sooner was this debt provided for, than the trustees contracted another, which will, however, be no cause for anxiety. It is for a new parsonage. At the beginning of the Conference year Messrs. Gorse and William Carter each offered the church a lot for a parsonage under certain conditions. The conditions were met, the lot of Mr. Wm. Carter accepted, subscriptions for $550 secured by the pastor, the needed committees obtained, and the house is now being built and will be ready for occupancy by early winter. It is to have ten rooms with all modern conveniences, and will be one of the best parsonages on the district. The location is only a minute's walk from the church, post-office, depot, and electrics. The interest on the debt incurred, together with other expenses, will be no more than the present expense for rent. At a meeting of the trustees a resolution appreciative of the generosity of Mr. William Carter and of the various donors was passed. Rev. J. H. Tompson is pastor. U.

Worcester, Grace. — Sunday, Sept. 11, the people were surprised and pleased at the announcement that their pastor, Rev. W. J. Thompson, had returned and would occupy his pulpit. As he entered the auditorium the audience arose and gave him a Chautauqua salute. Bowing his acknowledgment, he told of his pleasant trip abroad and of his pleasure at returning to his home. A reception for himself and bride is under way and will be duly announced. Peregrine Foster White of Grace is seventh in descent from the first white child born in New England, and he retains a most active interest in his old Marshfield home. On the 7th inst., with Senator Alfred S. Roe as guest, he attended the annual reunion of his old school in the aforesaid town. A ride to the Standish monument and an inspection of the John Alden house were features of the day. Evidently Mr. White is held in the very highest esteem in Marshfield as well as in Worcester. At the annual meeting of the Epworth League, George W. Hastings was elected president, and Charles A. Grosvenor, secretary.

Trinity. — The annual banquet of the League came Monday, Sept. 12, and the chief guest was Rev. Dr. J. D. Pickles, of Boston, one of the popular former pastors. Many good things were said, and the very pleasantest of evenings was enjoyed. On the 13th, at the home of the bride, Miss Florence M. Sears and Mr. Louie E. Ware were united in matrimony by the pastor. Both are members of this congregation. Mr. Ware is a long-time member of the *Daily Telegram* staff of editors. On the 9th, Mrs. Lucie F. Harrison was elected president of the Woman's Home Missionary Society.

Worcester Methodism has one veritable Nimrod in her ranks — A. B. F. Kinney, of *Trinity*. Careful in business, one of the mainstays of the church, he is reckoned a dead shot with a rifle. He is now away in Maine, enjoying a merited rest and a bit of his cherished sport. President of the Sterling Camp-ground Association — and he was there during the session and before — he is still in the woods, but presumably considerably more quiet than when in Sterling. QUIS.

North District

Auburndale. — A company of Methodist preachers calling on the pastor, Rev. W. T. Worth, a few days ago, were led to express unfeigned admiration of this beautiful parsonage. It is practically a new house, having been occupied only a month before it became the preacher's home. The enterprise of the church authorities in purchasing and fitting up in such fine style is an evidence of both faith and works. "Ten rooms and a bath" is what would appear on a bill of sale, but all the conveniences of closet and cosy corner, of spacious verandas and many an elegant appointment, must be seen to be appreciated. It is needless to say that the pastor and family enjoy their neighborhood, for in this veritable "saints' rest" preachers, secretaries, professors and editors abound.

Woburn. — The pastor, Rev. I. H. Packard, with his family, has returned from his summer vacation renewed and reinvigorated for his work. During the past year there have been steady additions to the church, and a delightful feeling of harmony has prevailed. The pastor is to give a series of illustrated lectures this winter of the same high character as those so successful last year. The spiritual life of the church was well maintained during the summer, and there is an excellent prospect of a prosperous year spiritually and materially.

St. Paul's, Lowell. — Two were received into full membership and 4 on probation at the last communion. This church is working very harmoniously with its pastor, Rev. Dr. L. W. Staples, and is planning a vigorous fall and winter campaign in all departments.

Newtonville. — This church is credited in the Minutes with giving only $10 to the Freedmen's Aid and Southern Education Society. The amount raised was $70.

East District

Medford. — Dr. George S. Chadbourne, the pastor, has a large Bible class every Sunday at the hour and place of the Sunday-school. He is expounding to them the Epistle to the Romans. At the regular class-meeting he also has a lesson from the Scriptures, taking up chapter by chapter the Acts of the Apostles. This he does for the first half or three-quarters of an hour, when he turns the meeting over to the care and leadership of the class-leaders. The attendance at both these meetings is much enlarged, and the interest and profit enhanced. Dr. and Mrs. Chadbourne have recently moved into a new parsonage — the best, says the pastor, of all his ministerial life.

Lynn. — During the absence of the pastor, Rev. Arthur Bonner, the church heard with pleasure two of its former ministers — Revs. John W. Ward and Eugene Thrasher. Mr. Bonner was heartily welcomed "home again," Aug. 28, floral decorations witnessing the cordiality of his greeting.

Lynn, St. Paul's. — Sept. 4, 6 were received into full connection. Sept. 11, Rally day was observed by the Bible school with an attendance of nearly five hundred, nearly all of whom were members of the school. All the services of the church have been kept up, and have been well attended, during the summer. Warren Chapter, Epworth League, completely filled the spacious parsonage on Monday evening and listened to "Echoes from Bangor" by the six delegates who were in attendance. A revival spirit prevails, and several started in the Christian life on Sunday evening. A thousand dollars has been subscribed for the payment in full of the old debt in current expenses. Dr. T. Corwin Watkins is pastor. U.

Sterling Camp-meeting. — E. G. K. writes: "I beg pardon for the omission of one important fact from my recent article on old Sterling Camp-ground. I should have made mention of our great loss in the death of the last president of the Camp-meeting Association, Hon. Luman T. Jefts, of Hudson. To him who served so ably as president for years, more than to anybody else, belongs the credit of raising the tone of camp-meetings there and of making the camp-ground a habitable summer place. It was stones and stumps and tents when Mr. Jefts became president, and when he died it was healthful, clean and pretty; while temporary places of shelter had been the rule, they became before his death the exception. All this was done at great expense, and large and generous offerings toward defraying these bills incurred for the good of all were yearly given by this man whom all honor and all miss."

West District

Mittineague. — At the last communion, Sept. 4, 2 were received into full membership by letter, and 2 from probation. The latter were converts from Romanism. This charge enjoys the services of a choir of excellent singers who give their services instead of demanding pay, and who, it is asserted by an intelligent and appreciative member of the congregation, "cannot be beaten." They are under the leadership of Walter J. Raybold. This gentleman is a grandson of "Father" Hatch. In his advancing age Dr. W. H. Hatch makes his home here, and his presence is a benediction to the people. This charge has made a substantial increase in pastor's salary.

Chicopee Falls. — On Sept. 4, 2 were received into full membership by letter. The League held their annual election of officers on Sept. 5, using the Australian ballot.

Russell and *Blandford.* — Rev. E. B. Marshall is hard at work. Since camp-meeting there is a very marked increase in religious interest in Russell. On a recent night the attendance at class was equal to two-thirds of the membership of the church.

Orange. — Rev. F. H. Ellis is working diligently in caring for the various interests of the society, and the condition of affairs is hopeful.

Holyoke, Appleton St. — On the first Sunday in September the pastor, Rev. Henry L. Wriston, baptized 5 and received 5 on probation and 3 by letter. The attendance at all the services is good, the congregations showing a steady increase, and the promise of a fruitful pastorate is most encouraging.

Highlands. — The pastor, Rev. O. R. Miller, is doing faithful work, which the people appreciate.

Belchertown. — We learn from reliable authority that Rev. E. P. St. John is much in favor with the good people of this charge.

Westfield West Parish and *Granville.* — This double charge is enjoying the pastorate of Rev. J. A. Day, from which it may be inferred that the latter is happy with his people.

West Springfield. — Rev. A. W. Baird (as he always does) is working faithfully on all lines, with some very hopeful tokens of spiritual growth. The finances are in unusually good condition for this time of year; everything, we understand, being provided for up to date.

South Hadley Falls. — This charge, under the pastoral care of Rev. John Mason, is in a healthful state.

Williamsburg. — This charge is improving in various respects. The provision for current expenses is much more nearly up to date than has sometimes been the case at this period of the Conference year.

South and *West Worthington.* — The pastor, Rev. H. C. Millington, graduated from Syracuse University in June, and was then appointed to this charge. The appointment appears acceptable to the people, and at the last quarterly conference larger congregations and a general increase of interest in the church work were reported.

North Dana. — For many years our people have occupied a building which they owned jointly with the Universalists. This certainly was a remarkable and not a desirable arrangement. This strange alliance has, we understand, been dissolved, and we expect that our denomination will shortly own the edifice in fee simple.

Springfield, State St. — This church, under the lead of Rev. W. G. Seaman, is opening the fall campaign with much courage and with some hopeful indications.

Trinity. — Rev. A. C. Skinner is working faithfully in caring for his large parish, and winning friends as he goes on in his work.

Brightwood. — Rev. L. E. Bell is grappling with the problem of a new church edifice, and seeking so to plan that the enterprise can be carried forward.

Charlemont. — The work is progressing very hopefully. For a year and a half our church in this place has united with two other churches of the town on Sabbath evenings and in the mid-week prayer-service. It is by no means strange

that the services became continually less interesting, and were very poorly attended. For two months past, since the first of July, our own church has held separate services, with increase in interest and in power. Three have recently united with the church on probation, and 3 in full membership. The salary of the pastor, Rev. John Wriston, has been increased $50. H.

N. E. SOUTHERN CONFERENCE

Providence District

Providence, Wanskuck Church. — The Wanskuck Church held a jubilee on Wednesday evening, Sept. 7, to celebrate the liquidation of the debt on the edifice contracted in its erection about two years ago. An audience which completely filled the auditorium attested the interest of the people. On the platform with the pastor, Rev. Robert Clark, was the presiding elder, Rev. E. C. Bass, D. D., and the following city pastors: Rev. C. H. Ewer of Cranston St., Rev. J. O. Randall of Broadway, Rev. R. S. Miller of Hope St., and Rev. C. A. Stenhouse of Asbury Memorial. All the visiting ministers delivered brief congratulatory remarks except Dr. Bass, who had been invited to make a formal address, which he did to the edification of all. The edifice was begun about two years ago during the pastorate of Rev. D. L. Brown, to whom, and the presiding elder, Dr. Bass, the inception of the enterprise is due. Mr. Clark made an address of welcome, in the course of which he gave a brief history of the church. It was organized Sept. 19, 1886, as a mission under the auspices of Asbury Church, and ten years ago as a church. The present edifice is the first belonging to the society. The cost was about $1,700, which sum, however, was reduced somewhat by discounts so that the actual amount paid was $1,550. Of this amount between $500 and $600 remained unpaid. During the pastorate of Mr. Clark this debt — a large one for so small a membership — has been paid, the last note being liquidated about a month ago. Frederick Whateley, president of the board of trustees, had the honor of burning all the evidences of indebtedness in the presence of a very happy congregation. During the pastorate of Mr. Clark several improvements have also been made. A new altar rail and platform, beside many minor improvements, show the interest which he has aroused. At the close of the service Mr. Clark asked that the Methodist churches of the city sympathize with and substantially aid this important new work until it is able to sustain itself. At the conclusion Dr. Bass, with a very felicitous speech, in behalf of the church, presented a beautiful bouquet of flowers and a mysterious bundle to Mrs. Clark. To Mr. Clark he presented a generous purse of money. At the social hour which followed every one was served with iced lemonade and cake. Many appreciative words were said of Mr. Clark and his wife during the evening.

On the first Sunday in July the pastor received into full membership 1 from probation, and on the first Sunday in August, 4 from probation. Regret is expressed at the loss from the membership of Mr. and Mrs. Thomas Phillips, who have removed to Maynard, Mass.

Providence, Tabernacle Church. — The third quarterly conference of the year was held in Mathewson St. Church, Sept. 8, and all the pastors of the Methodist churches in the city were invited to be present. The presiding elder of the district, Rev. Dr. Bass, has been urging the claims of this enterprise upon the attention of the city pastors. Several meetings have already been held. It is certain that the pastor, Rev. W. F. Davis, needs something more than barren sympathy. The restaurant has been let to a person for $35 per month, which is a great relief to all concerned. Some large-hearted laymen besides those who are involved financially in the Tabernacle are giving much attention to its present condition.

Seventy-fifth Anniversary. — ZION'S HERALD comes to its birthday with every evidence of a perennial youth before it — at least, there is no sign of decay anywhere in its bright features filling every page. A gentleman who had not seen the HERALD for several years became interested in it this summer and remarked voluntarily: "That's a bright paper; it's better far than it used to be." This writer has the paper complete from 1876, and finds it invaluable, and is able also to mark from its files its upward course from the beginning of the present management. A glance backward will show that the HERALD is sensitive to, and an index of, new movements in Methodism. A reference to the Epworth League at the moment of organization finds this paper alive to its importance. Its reports are in advance of contemporaries and more sympathetic. Another glance shows it has lost none of its old-time religious fervor and is increasingly concerned lest Methodism should forget its elements of power. It is a paper which has the happy faculty of publishing more editorial convictions with which somebody of prominence is sure to disagree than of any paper known to this scribe. That is the penalty of being a little in advance of the political or religious procession. It would be interesting to know how many had lampooned ZION'S HERALD for sentiments which afterward become universal. It is the fearless friend of the ministry and the incorruptible friend of the laity. The issue of September 7 is a marvel of fine mechanical work, a credit to the denomination. Let us all show the paper, urge its claims, secure new subscribers, and thus hasten a return of good times for the financial department of the HERALD. KARL.

EAST MAINE CONFERENCE

Bangor District

Camp-meetings. — Four in number, and four weeks of constant strain and earnest effort in the forests of Foxcroft, Littleton, Mattawamkeag and Maxfield for the salvation of souls. No less than 20,000 persons paid an entrance fee to these grounds, and no less than 90 sermons were preached, all of which were choice and presented in the most convincing manner. Added to these services were the cottage meetings, Bible read-

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ings, children's meetings, etc. The results none can tell. Financially, to the associations and railroad corporations, they were satisfactory. We trust that such may be the record on high. Surely there ought to be many revivals on our charges on account of the uplift to our members and people and the conviction of sinners. Revs. R. L. Greene, D. D., of Boston, Luther Freeman, of Portland, C. C. Phelan, of Westbrook, B. C. Wentworth, of Skowhegan, A. S. Ladd, of Augusta, and G. R. Palmer, of Livermore Falls, came from abroad, were at more or less of the meetings, preached grandly, and otherwise helped our own ministers who were heroic in their efforts and again demonstrated the fact that East Maine is possessed of workmen that need not to be ashamed. Rev. F. H. Jones, evangelist, assisted at three camps and did most efficient work. We are glad to resume our routine work upon the district, enter the homes and churches of our fellow-workers, plan with them the fall and winter campaigns, and participate to some degree in the blessedness of winning souls for the Master.

Pittsfield and *Palmyra.* — Our first visit for the second quarter is to this beautiful town and prosperous and growing church. The factories are closed for a little time, so there is some depression on the financial side, but hearts are hopeful and the people are loyal. The pastor, Rev. A. E. Luce, and wife are capturing the people, and the prospects for a prosperous year are bright. It was our privilege to listen here to a campaign address by our highly-esteemed friend, Rev. A. S. Ladd, D. D., prohibition candidate for governor. As robust and eloquent on the stump as in the pulpit, he ought to be elected by a rousing majority, and Maine be rescued from the power and dominion of rum.

Hartland. — The pastor, Rev. I. H. Lidstone, is enjoying a much-needed rest with his friends at home in Nova Scotia. The work on this charge is in a healthy condition and is bound to grow.

Mattawamkeag. — Rev. W. T. Johnson has added to his charge what he calls "Penobscot Valley Camp-meeting." It is already popular and is largely attended, and we trust will prove a benediction to this people. The workmen and the work are doing well.

Howland and *Montague.* — Rev. C. W. Stevens is abundant in labors. He has just completed a neat and convenient parsonage, incurring but a small debt, which the rent will soon liquidate. His camp-meeting at Maxfield is a great success and promises much to this large field. Montague is doing well. Three hundred dollars here to procure church property would yield an abundant harvest for Christ and Methodism. We must have it. God is with us and He will incline His people to help. Who will be the first?

Dixmont. — Rev. T. A. Hodgdon is well under way with his work on this charge. The satisfaction on the part of the people is said to be universal. Congregations are increasing. We are looking for a great advance.

Newport. — It is always an inspiration to meet this cheery pastor, Rev. C. E. Springer, and his home is just the place in which a presiding elder can find sweet rest. Not the only one, however. The tide is rising, and we look for better days on this charge. E. H. B.

MAINE CONFERENCE

Portland District

Shapleigh Circuit. — A grove-meeting was held near the Shapleigh Church for four days, beginning Sept. 8. The attendance was large, especially on the Sabbath, when people came in their own teams from every direction. There were some souls saved and new life given to the churches. The pastors and people of neighboring Baptist and Free Baptist churches attended the meetings and rendered valuable assistance. Rev. F. R. Welch is much beloved by the people.

Newfield. — Rev. W. A. Nottage and wife feel very much at home in this beautiful town. Congregations are steadily increasing. The Epworth League services and the class-meeting are growing in attendance and interest.

Kennebunk and *Saco Road.* — The extra meetings held at these places and West Kennebunk attracted good audiences and will doubtless prove a helpful preparation for later revival efforts. The cordial co-operation of the pastors is praiseworthy.

Zion's Herald. — Hundreds of our people ought to take advantage of the generous sixteen months' offer. We cannot expect to rear intelligent Methodists without our church literature. No preacher can do a much better work for the spiritual uplift of his charge than by making a personal canvass for the HERALD. Our forefathers did not consider it beneath their dignity to be agents for Methodist publications.

E. O. T.

Augusta District

Camp-meetings. — Four camp-meetings have been held within the bounds of the district. The Richmond meeting was held at an early date, and was under the direction of Rev. I. T. Johnson. It struck the keynote for the other meetings.

The East Livermore meeting was presided over by Rev. E. T. Adams, who is no novice at this work. The preaching was nearly all done by the pastors on the district. Dr. E. O. Thayer kindly assisted. Rev. E. Gerry had charge of the singing, and Mrs. Hall, wife of the pastor at Leeds, presided at the organ. Miss S. M. Storey of New Jersey conducted the children's meetings. The experience of many years enables her to greatly excel in this important work. She had the earnest co-operation of Mr. and Mrs. Adams, Mrs. Rich, and Miss Palmer, of Livermore Falls. Saturday was Woman's day. The services were under the direction of Mrs. Helen Coffin Beedy, of Farmington. The forenoon was devoted to the W. H. M. Society. Mrs. G. R. Palmer gave the principal address; Mrs. Beedy and Mrs. Ladd also made brief addresses. The afternoon was given to temperance. Mrs. Beedy, Mrs. Ladd, and Rev. Messrs. Adams and Wentworth made the addresses. The day was full of interest and, we trust, of profit. The attendance was about as usual. On Sunday the attendance was very large. Rev. E. T. Adams and Rev. B. C. Wentworth were the preachers, and the Word was with power. Quite a number were converted, and many Christians were greatly helped. On one occasion three generations were at the altar seeking converting or restoring grace. It was pronounced one of the best meetings of modern times.

The North Anson meeting was held at the same time, commencing Aug. 22 and continuing one week. The presiding elder had charge. J. N. Smith, of Skowhegan, had charge of the music as usual. His wife presided at the organ. The singing at this meeting is always a fine feature. Evangelist G. H. Hemus preached with great acceptance and conducted the altar services with much tact and wisdom. Rev. B. F. Kidder, of Brooklyn, a native of Maine, gave two grand sermons, one of them on Sunday morning. Rev. Mr. Hatt (Congregationalist) and Rev. Mr. Purinton (Free Baptist) preached excellent sermons. Rev. Mr. Caswell (Free Baptist of Lowell, Mass.) gave a very helpful Bible reading. Mr. Hemus conducted several meetings for young people and children. The attendance was good, and on the Sabbath it was very large. Great harmony prevailed, and large numbers came forward for salvation and for full salvation. One feature of this meeting was the solo singing of Mr. W. B. Hill of Chicago. Mr. Hill is one of Mr. Moody's workers, and he sings with the spirit and with the understanding. He is one of the many workers whom Maine has sent out to bless other portions of the land and world. Excepting those named, the preaching was done by the pastors of the district. Rev. J. E. Clancy, who came to us from the Baptists last spring, preached with great acceptance to a large congregation.

The Allen camp-meeting at Strong commenced Aug. 29 and held one week. This meeting is located in one of the finest groves in Maine. But few cottages are built as yet, and so but few people spend the night on the ground. The boarding-house, which is new and clean and sweet, is owned and operated by the ladies of the Methodist Church of Strong. The upper

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story is used for lodging rooms, and the beds are clean and comfortable. It is exceedingly inviting and homelike, and gives great satisfaction to its patrons. Mr. Hemus also assisted in this meeting. He preached three times and conducted the altar services. His last sermon was on Sunday morning. He was greatly enjoyed in all his ministrations. I have never met a more acceptable and efficient worker at any camp-meeting. Rev. C. W. Dane led several meetings for children and was an earnest worker and preacher here as well as at Anson. Rev. Messrs. Hewitt, Adams, Clifford, Palmer, Whiteside, Pottle, Mills (Congregationalist), and Fickett were among those who preached excellent sermons. A local paper speaks of the preaching as of "a high order." Mrs. Prescott, of Farmington, led the singing, and favored us with several fine solos. Saturday was Woman's day here also, and Mrs. Beedy had charge. She gave very able addresses on missions and on the work of the W. C. T. U. Mrs. Ladd presented a paper that was well received. She also rendered several solos. Mr. Hemus spoke ably on missions and on temperance. The spiritual results, so far as we can judge, were excellent in conversions and in help to Christians. We expect to reap yet more fruit in the coming months. The Association at Strong voted to build a new preachers' stand and a new stable before another meeting. Other improvements are contemplated.

East Wilton. — After prayer-meeting on Sunday, Sept. 4, a baby girl arrived in the minister's home — a very welcome child. She will bear the name, Muriel Knight Clifford.

Zion's Herald. — The HERALD was never better than now, I think. It is a paper to be proud of. Last Sunday I was with Pastor Lewis at Gardiner. He showed the paper to his people, and in a very earnest way recommended it. The result was several new names were added to the already long list of subscribers. I hope all the pastors on the district will be equally direct and earnest. We can do a great work for our people on this line if we will push, and *keep pushing*.

A. S. L.

NEW HAMPSHIRE CONFERENCE

Concord District

Haverhill. — There is rejoicing in the home of the pastor, Rev. E. E. Reynolds, over the advent of a son, which occurred Sept. 12.

Manchester District

Marlow. — The Marlow church rejoices in one of the best of all our country congregations on the Sabbath; and a score of brainy men of business meet the pastor in a Sunday-school class for the study of the lesson every week. It is specially delightful to see the readiness with which these Bereans receive the Word and test it. This hill country abounds in people who delight in attending church, and Pastor Goodrich is heartily alert to give them some food for thought as well as to freshen their spiritual impulses at every interview; and yet there is room for others standing outside.

East Lempster. — Pastor W. A. Hudson and family are trying their best to be helpful to the people of this charge. He is doing faithful work in personal pastoral visitation.

Evangelists. — Some of our people are becoming aware that the law requiring pastors to secure the presiding elder's approval of an evangelist before employing him is sometimes a blessing in these times when self-styled and self-appointed evangelists are multiplied, some of whom are sadly in need of a more durable whitewashing than any self-inspired newspaper paragraph can give them.

Zion's Herald. — Have just received the "diamond anniversary" edition of ZION'S HERALD. The memorial photograph album which it contains should be worth a year's subscription to the paper, and surely the sample copies should largely increase our list of Manchester District subscribers.

Personal. — Rev. E. O. Bullock, who has spent the summer at Waterloo, N. H., and has supplied the pastorless Congregational church at Warner several Sabbaths, tells me he is about to return to the West. The best wishes of the brethren in this Conference will attend him in his transfer to and labors in his "native heath."

Mrs. W. A. Hudson, wife of the pastor at East Lempster, who suffered a severe injury by an accident last winter, does not seem to improve very much. By the Christian kindness of a good family at Lempster Street, she is being cared for temporarily at the home of Mr. Evans; but she very much needs, and will need for some time to come, skilful nursing and that medical and surgical attention possible only in a well-equipped hospital. How can she have it?

Rev. J. Hooper, octogenarian, by the kindly

TRADE Mi-O-NA MARK
TABLOIDS

R. T. Booth's MI-O-NA is not a palliative, laxative or an artificial digestive; it is a HEALER, and CURES by removing all congestion and inflammation, and putting the entire digestive system in a sound, healthy condition.

MI-O-NA, the HAWAIIAN CURE, is the only medicine that acts directly upon the digestive organs and NOT UPON THEIR CONTENTS. In this respect it differs from all other remedies prescribed for indigestion.

Soda, pepsin, pancreatin and all the other palliatives never have and never can CURE a single case of dyspepsia.

A LITTLE TABLOID—A BIG CURE.

Mr. Booth discovered and gave to the world the greatest treatment for throat and lung diseases ever known. His position in the scientific and commercial world is a guarantee that what he offers to the public will be exactly as represented. An interesting booklet on "*How to Get Well and Stay Well*" sent with free sample. A box of Mi-o-na Tabloids at your druggist's or by mail, 50 cts

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CHICKS DONT DIE IN THE SHELL, BECAUSE OUR SYSTEM OF VENTILATION AND MOISTURE IS PERFECT. THEY ARE SIMPLE, PERFECT, SELF-REGULATING AND CHEAP. INCUBATOR AND BROODER FROM $7.50 UP. CIRCULARS FREE.
WOOD AND METAL CASE
WE GIVE A WRITTEN GUARANTEE. SEND 6¢ FOR LARGE ILLUSTRATED CATALOGUE.
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FITCHBURG R. R.
ONE MORE
$2.00 EXCURSION FROM BOSTON
TO NORTH ADAMS AND RETURN
THROUGH THE BEAUTIFUL
Deerfield Valley
AND THE GREAT
HOOSAC TUNNEL
Saturday, Sept. 24 1898.

The number of Tickets will be limited, and will be on sale at the Hoosac Tunnel Route Ticket office, 260 Washington St., also at the Union Station on Causeway St., Boston, on and after Wednesday, Sept. 21.

Tickets will be good only for continuous passage, Boston to North Adams and return, going on a Special Express Passenger Train leaving the Union Station, Saturday, Sept. 24, at 8.15 a. m., arriving at North Adams at 12 45 p. m., and to return on a Special Express Passenger Train leaving North Adams the same day at 4 25 p. m., and Hoosac Tunnel Station at 4 40 p. m., arriving in Boston at 9 p. m., or on a Regular Passenger Train Sunday or Monday, Sept. 25 or 26, 1898.

NOTE.— The above Special Train will stop at Waltham in both directions. No tickets will be sold at Waltham. They must be secured in Boston.

Excursionists who return the same day will have time for a trip over the HOOSAC MOUNTAIN, taking the train at Hoosac Tunnel Station at 4 41 p. m. A delightful trip is over the Hoosac Valley Electric Road to Adams. The road runs from North Adams through the open fields of the Hoosac Valley for nearly six miles, giving an opportunity of viewing some of the finest scenery in Berkshire, including the HOOSAC MOUNTAIN, TACONIC RANGE, and OLD GREYLOCK.

Carriages can be procured at No. Adams to visit the various places of interest in the vicinity.

C. L. MAYNE, Gen. Supt. J. R. WATSON, Gen. Pass. Agt.

SURE CURE FOR EPILEPSY

Just Read What Dr. Greene's Nervura Did in This Case

Fits and St. Vitus' Dance Also Yield to Its Magic Power

It Is the Only Sure Cure For these Nervous Troubles

Any physician will tell you that the medicine which will cure Epilepsy, Hysteria, Fits and St. Vitus' Dance, and nervous attacks, is truly a wonderful remedy.

Dr. Greene's Nervura will cure them.

Parents, therefore, whose children manifest any symptoms of such impending nervous disorders, like nervousness, irritability, moodiness, irregular appetite, headaches, dizziness, disturbed sleep, restlessness, loss of memory and interest in things, face pale, feet cold, fidgeting with fingers, twitching of eyelids, face, limbs, shoulders, or jerking of head, should at once give this specific cure, Dr. Greene's Nervura. It is perfectly harmless, being made from pure vegetable remedies, wonderful in their health restoring powers.

Miss Carrie Van Allen, Bristol, Conn., says: —

"About two years ago I was taken very suddenly sick, without any apparent cause, with a fainting spell, and from that time have been subject to them, sometimes every week, often two or three a day, after which I would feel simply miserable. I would not be able to sit up, and could not rest if I lay down, and it seemed as if something would shut my breath off. I could not draw a breath without a groan, and would start so I would frighten myself and those around me. My appetite would fail, and then chills would follow.

"We had often heard of Dr. Greene's Nervura blood and nerve remedy; in fact, had known of some cases under our observation where it had done wonders. I was so tired of medicine that the sight of a bottle and spoon was revolting to me. I said I would not take another drop of anything, but my father prevailed upon me to try one bottle of Dr. Greene's Nervura and see what the effects would be. I did so, and have taken five bottles, and I feel like a new person. I consider myself better today than I have ever been in seven years."

Dr. Greene, 34 Temple Place, Boston, Mass., can be consulted absolutely free in regard to any case, personally or by letter.

aid of a neighbor, rode out to quarterly meeting at Lempster, Sunday, Sept. 11, in the evening. He united heartily in the sacramental service and led the congregation in prayer with the old-time fervor and unction. "Even down to old age" doth God carry him. This charge also enjoys the presence of Revs. George Hudson and C. D. Stafford of the local ministry of our church. May they increase in usefulness until mortality is swallowed up of life!

Rev. G. H. Clark, who located at the last session of our Conference, is holding evangelistic tent meetings in Hampton, N. H. Whether he came by way of Haverhill and West Epping, whether by invitation and with the co-operation of the pastor, I do not know, but learn that his Sunday evening meetings are well attended, and that he is assisted "in Salvation Army style by some Exeter people presumed to be Methodists."

G. H. Bartlett and family, of Sunapee, have just returned from an extended tour across the water, with hearty interest in the business of winning this world for Jesus unabated.

Many good friends of Rev. and Mrs. B. P. Judd are sorry to learn of their transfer West, but their sorrow is not hopeless since the field still includes the Judds. SIRRON.

Dover District

Hedding Camp-meeting passed off pleasantly and profitably. The weather was exceedingly unfavorable. The heat was intense; the windows of heaven were literally opened, and the rain poured. The people were happy. Some souls were converted, some sanctified. The preaching, as usual, was of an unusually high order. The preachers and their themes were as follows: W. S Searle, "Preach the Word;" C. W. Taylor, "Spiritual Power;" Dr. Bothwick, "Temperance;" E. Hitchcock, "Love;" C. O. Judkins, "The Philosophy of Salvation;" C. H. Farnsworth, "Incompleted Work;" C. W. Rowley, "The Gospel of Freedom;" O. S. Baketel, "The Power of Love;" W. J. Wilkins, "Satisfied;" Dr. N. T. Whitaker, "The Foundations of Faith;" Dr. J. A. M. Chapman, "The New Life — How Secured;" C. N. Tilton, "Immediate Action;" T. E. Cramer, "The Increase through Liberty;" B. P. Judd, "The Mount of Transfiguration." The six o'clock prayer-meeting was well attended. The one o'clock holiness meeting was helpful. The young people's meetings were full of life and practical suggestions. Miss Hibbard was much enjoyed. The love-feast was a season of refreshing; there were 210 testimonies. Fifty preachers were present during the week. A great spiritual blessing was received. May a harvest of souls be gathered in the coming months!

Sunday, Aug. 21, was Missionary day at Hedding, Mrs. Phillips and Mrs. Wells having charge. Miss Paine, of Korea, and Mrs. Chapman, of Athens, Tenn., were the speakers. The exercises were deeply interesting throughout. More than $50 was raised.

Moultonville. — Rev. A. M. Markey has been holding special services since camp-meeting, assisted by Mr. Deane and Capt. Hayes. There is a good interest, and several conversions are reported.

Tuftonboro. — Seventy-five were present at a recent Sabbath service. At a 4 o'clock week-day meeting there was an audience of forty. May salvation in refreshing streams make glad the hearts of this people!

Rochester. — Rev. Wm. Ramsden has been taking a well-earned vacation since the close of the Hedding camp-meeting. He had charge of the Epworth and Junior League meetings at Hedding in addition to his work as secretary of the Association.

East Rochester. — Rev. S. C. Keeler has had a touch of his old complaint — heart difficulty — but is now better, and is carrying on his work. Mrs. Keeler has presented the church with a beautiful communion set of four pieces. The church and parsonage have been repainted and other improvements made at a cost of $200.

Kingston. — The church has been newly painted, and a beautiful stained-glass window adorns the front at an expense of $100. Rev. F. H. Corson, the pastor, preaches twice a month at West Kingston in the afternoon. Congregations and interest are good.

East Kingston. — Rev. C. W. Martin has been spending his vacation in a shoe-shop in Laconia, earning money so as to enter Boston University this fall. He supplied one Sabbath in Somersworth. To work seven days each week is too much, but the boys do it and make men, if they do not break their health in the process.

North Wakefield and *East Wolfboro'*. — Rev. G. W. Jones continues, as he began, to keep hard at it, and the work tells. He has been examined

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN — Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION — New York.
SOUTHERN, SHIPMAN — Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN — St. Louis.
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FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing picture of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

OXALIS, GRAND DUCHESS. New; offered now for the first time, and the grandest sort known, as well as the most exquisite winter-blooming bulb. Blossoms immense, 3 inches across, borne well above the foliage, and of a lovely pink color. A most persistent bloomer from Nov. to June, and an exquisite pot flower.

Fine large bulbs for blooming at once, by mail, postpaid, **10c. each; 3 for 20c.** — or **for only 30c.** we will mail 5 *Oxalis*, mixed; 5 *Freesias*; 5 *Giant Ranunculus*; 5 *Other Bulbs*, (20 in all), and THE MAYFLOWER Monthly Magazine for a year — (devoted to flowers and Gardening, with colored plate each month).

Our Beautiful Colored Plate Catalogue of Fall Bulbs, Hyacinths, Tulips, Narcissus, etc., Winter Blooming Plants and Rare New Fruits sent **FREE.**

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Our CATALOGUE, FREE for the asking, tells all about them. Special Prices and full information, if you write.

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Albany and Hudson River, Returning via Fall River Line.

$5.00 ONLY $5.00

Leave BOSTON

TUESDAY, Oct. 4, 1898
At 8.30 A. M.

Tickets will also be good on all trains except the 10.30. From Albany to New York on PEOPLE'S LINE boat to leave at 8 P.M., Tuesday, or DAY LINE boat to leave at 8.30 A. M., Wednesday. From New York, via FALL RIVER LINE boat, Wednesday or Thursday, 5 P. M.

Secure your tickets early, as number is limited.

A. S. HANSON,
General Passenger Agent

NEW MUSIC BOOKS

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THE BIGLOW & MAIN CO. New York City and Chicago

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323 Washington Street,
Opp. Old South Church, Boston

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Electropoise
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25 CTS. PISO'S CURE FOR 25 CTS.
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

The crisp September days are ideal for outing. The Fitchburg Railroad Popular Excursion of Sept. 24 to the Hoosac Tunnel will give you what you are looking for.

Lamps to Burn

In the Library and Drawing-room all grades from the ordinary to the costly designs.

In our Lamp Department will be found the largest, most valuable and comprehensive exhibit ever shown by us; more than 300 designs to choose from.

Our buyers have gleaned from the best makers in every Foreign and American Pottery and Glass Factory the newest and best designs of Lamp bodies, to which we have fitted the improved American Safety Founts and Burners.

We have many designs, made especially for us in the foreign potteries, which are exclusively our own.

Buyers seeking handsome Lamps for bridal gifts will see attractive specimens in our Lamp Department, from the ordinary up to Lamps costing one hundred and fifty dollars each.

DINNER-SET DEPARTMENT is now stocked with an extensive variety gleaned from every pottery-producing country in the world. Many of our shapes and decorations, being stock patterns, can be readily matched for years to come — an advantage appreciated by experienced housekeepers.

WEDDING GIFTS. In the Art Pottery Rooms will be seen exquisite novelties, recently landed, from Germany, France, and England, as well as the choicest designs in American cut glass.

Inspection invited.

Jones, McDuffee & Stratton Co,
CHINA, GLASS AND LAMPS,
(Seven Floors.)
120 FRANKLIN.

in two of the required books for entrance into Conference.

Amesbury. — Rev. L. D. Bragg passed his vacation with his mother in Vermont and at Moody's summer school. Rev. J. L. Felt delighted his old parishioners with a brief visit after camp-meeting. Two of our young preachers doing fine work are from this church.

Haverhill, Third Church. — Rev. B. P. Judd closed his labors with this church, Sept. 11. He goes home to Ohio. Mr. Judd feels that it is a duty to be within call of his aged parents, who are in feeble health. The church recognizes the genuineness of the claim and sadly acquiesces. Rev. N. D. Bigelow, a graduate of Boston University, will fill out the year. Mr. Judd is a hard student and a good preacher. We are sorry to say good-by, and wish him great success in his new field of labor.

Lawrence, First Church. — Rev. C. M. Howard has resigned his pastorate, his resignation taking effect the first of September. Because of illness Mr. Howard was enforced to leave his work the last of June, hoping to take it up again in August. While somewhat improved in health, his physician told him it would be hazardous to attempt the work of a heavy pastorate for some months, assuring him that complete rest might restore him to his usual vigor. Mr. Howard won many friends in his short stay with this society. His post-office address is Littleton, N. H. Rev.

[Continued on Page 1222]

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Austria-Hungary (Tyrol).

Tyrol is a prosperous county of Austria-Hungary; it is a mountainous region containing about 800,000 inhabitants, of which one-half are German-speaking people, about 200,000 speak Italian, and the rest some form of the Slavonic language. Agriculture, forestry, mining, and the production of silk, form the chief pursuits of the thrifty people. Every householder has his own piece of cultivable land, and clothes himself and his family with stuffs spun and woven at home from the wool and flax produced in the neighborhood.

To form from this material the quaint costumes which are pictured on another page from a photograph taken in the Tyrol by an agent of the Singer Manufacturing Co., the Tyrolese women find the Singer sewing machines most satisfactory.

CHURCH REGISTER

HERALD CALENDAR

Worcester and Vicinity Preachers' Meeting at Webster,	Sept. 19
Providence Dist. Pr. Mtg. at Stoughton,	Oct. 17, 18

POST-OFFICE ADDRESS.

Mrs. Alice F. Sisson, 26 Rock St., Middleboro, Mass.

W. H. M. S. — The seventeenth annual meeting of the New England Conference Woman's Home Missionary Society will be held in Malden Church, Oct. 5 and 6.

SARAH WYMAN FLOYD,
Conf. Cor. Sec.

CENTENNIAL SERVICES AT HULL. — The Methodist Episcopal Church at Hull, Mass., will celebrate the one hundredth anniversary of Methodist preaching in the town, on Sept. 29. Services at 2.30 and 7.30 p. m. Bishop Mallalieu will preach in the evening. Former pastors are cordially invited to attend.

J. BIRAM, Pastor.

FOR W. F. M. S. WORK IN NEW HAMPSHIRE AND VERMONT. — The Home Secretary of the New England Branch writes: "Miss E. L. Harvey, formerly of Cawnpore, India, who has recently had a most successful tour in Maine in the interests of the W. F. M. S., is available for similar work in Vermont and New Hampshire during October. Miss Harvey may be addressed at East St. Johnsbury, Vt."

NOTICE TO PASTORS. — Pastors who desire in their church and Sunday-school work the help of students from the New England Training School, will please apply at once to the Principal, 583 Massachusetts Ave., Boston, Mass.

MARRIAGES

SEELEY — FISHER — In West Boylston, Sept. 14, by Rev. Julius B. Robinson, John F. Seeley, of Worcester, and Mabel E. Fisher, of West Boylston.

PALMER — CASSERLY — At Hotel Exeter, Boston, Sept. 11, by Rev. Samuel E. Howe, William C. Palmer and Ethel A. Casserly, both of this city.

RINN — CAFFERY — At Hotel Exeter, Boston, Sept 14, by Rev. Samuel E. Howe, Samuel M. Rinn and Catharine Caffery, both of this city.

NEW ENGLAND BRANCH W. F. M. S. — R. R. NOTICE. — Arrangements have been made for one and one-third fare for round trip to annual meeting at St. Albans, Vt., Oct. 11-14, on certificate plan. Persons paying full fare one way will ask the ticket agent for certificate, which will be exchanged at St. Albans for one-third fare to return. No reduced rates without certificate. Tickets, good for going Oct. 8, 10 and 11; returning, Oct. 14, 15 and 17. No stop-over allowed.

The fare from Boston and vicinity will be $3 95 for round trip.

ENTERTAINMENT. — All members of the Executive Board, delegates and missionaries expecting to attend are requested to communicate, not later than Oct 1, with the chairman of the entertainment committee, Miss May A. Pomeroy, 43 High Street, St. Albans, Vt.

NORWICH DISTRICT MINISTERIAL ASSOCIATION. — The Norwich District Ministerial Association will meet at Stafford Springs, Conn., Oct. 31 and Nov. 1. Bishop Mallalieu will preach the sermon on the evening of Nov. 1.

J. OLDHAM, Chairman of Com.

COLLEGE OF LIBERAL ARTS. — Opening day exercises for the College of Liberal Arts, Boston University, will occur at 9 a. m., Thursday, Sept. 28, in Jacob Sleeper Hall, 12 Somerset St. Prof. Frank R. Butler will deliver the address.

Pale, Thin, Delicate
people get vigorous and increase in weight from the use of
Somatose
A Perfect Food, Tonic and Restorative.

It is a powder made from the most nourishing elements of meat, prepared for the nutriment and stimulus of weak systems. May be taken in milk, water, tea, coffee, etc.

At druggists' in 2-oz., ¼, ½ and 1 lb. tins.

Pamphlets mailed by Farbenfabriken of Elberfeld Co., 40 Stone St., New York City, selling agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

ANNIVERSARY OFFER

In connection with the celebration of

Its Past 75 Years,

and to mark the beginning of a

Larger Future,

ZION'S HERALD

will be sent to new subscribers from date to

January 1, 1900,

for

$2.50,

the price of one year's subscription.

It is the aim of ZION'S HERALD to be an exponent of Methodism at its best — earnest, critical, progressive, and adapted to all the needs of an increasing constituency.

The HERALD should be the best ally of the preacher, and the moral and intellectual inspiration of the home.

By charter obligation, the income from the magnificent property on Bromfield St., Boston, and all the profits from the publication of the HERALD, inure to the benefit of the worn-out preachers and their families.

Every new subscriber to the HERALD becomes a contributor to the support and comfort of these revered beneficiaries.

These great facts bring the HERALD into a relation to its constituency in New England that no other paper sustains. The subscribers are practically the proprietors of the HERALD; they should therefore support their own.

ZION'S HERALD should hold the ground in New England Methodism against all competitors. The Wesleyan Association is the grandest beneficence in the denomination. The trustees are distinguished laymen, who guard the interests of the Association and ZION'S HERALD with most able and jealous care.

Let every minister and every reader unite in this anniversary year to increase the usefulness of

ZION'S HERALD.

The observance of the following points will greatly facilitate the canvass: —

1. Make the announcement of the fall offer to new subscribers to your congregation at once. Talk much about it in all the services of your church and during pastoral calls.

2. State that new subscribers can go on the list at once and receive the paper until Jan. 1, 1900, for $2.50, and that they can hand the amount to you at any time before the next session of your Conference.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All business letters should be addressed to the Publisher.

8.15 A. M. is the train time, Sept. 24 the day, $2 the rate, and the Hoosac Tunnel the objective point of the Fitchburg Railroad Popular Excursion. Tickets on sale on and after Wednesday, Sept. 21, at 260 Washington St., and at the Union Station, Boston.

[Continued from page 1221]

Mellen Howard supplied the pulpit during the summer. EMERSON.

VERMONT CONFERENCE

St. Albans District

Camp-meetings. — The district camp-meetings or the year 1898 are over — Morrisville and Sheldon. Morrisville meeting had the largest attendance for several years. Rev. O. M. Boutwell had charge. Rev. A. W. Ford was chorister. Rev. John Furguson, of Canada, conducted the altar services. The spirit of the meeting was excellent. There were a number of conversions. The following brethren preached in the order named: O. M. Boutwell, C. W. Kelly, Hart Fuller, Daniel Gregory (of the Advent Church, Morrisville), M. H. Ryan, Clark Wedgeworth, H. A. Bushnell, D. C. Thatcher, John Furguson, H. E. Howard, A. H. Baker, G. L. Wells (of Hardwick), N. A. Ross, G. W. Sanborn, A. W. Ford, R. F. Lowe, C. M. Stebbins. The audience at the Sunday afternoon service numbered 3,500; nine hundred and more teams passed in through the gates. At the annual business meeting of the Association the following officers were elected: President, G. A. Morse; secretary, George H. Terrill; vice-presidents, C. F. Smith, M. Conant, H. H. Bangs; executive committee, the pastor at Morrisville, H. Waite, C. F. Smith, E. Wade, M. Conant and H. H. Bangs.

Sheldon was also well attended, perhaps better than in former years. This meeting was under the leadership of our worthy and very acceptable presiding elder, Rev. L. Olin Sherburne, who led the meeting. The preaching was most helpful; the love-feast and altar services were seasons of refreshing, of heart-searching and renewed consecration. The closing service will long be remembered by all. Some souls were converted, but from the earnest effort put forth there must follow results beyond those which during the camp gladdened the hearts of the workers, and many Christian believers returned to their homes and churches with an improved experience. Rev. H. A. Spencer, presiding elder of St. Johnsbury District, was present one day and delighted and benefited us with his presence and sermon. The truth he preached will, we believe, bring forth good fruit. The meeting must prove a great blessing to the district.

Holiness Camp-meeting. — The Vermont State holiness camp-meeting began Monday, Aug. 29, on the Morrisville camp-ground, and closed Sunday, Sept. 4. Evangelist I. T. Johnson conducted the meeting. There was a fair attendance. The local paper, that does not seem to be given to criticism of religious affairs, is forced to express itself as follows in reference to the meeting: "In many of the extreme things that have been said and done near here during the State holiness camp-meeting, more harm than good has been done the cause of religion." Rev. I. T. Johnson gave the principal address at the last service. If the partial report of that address that appears in the last issue of the above-mentioned paper is a sample of the man and his work, it is a surprise that he can be welcomed to so many of our pulpits. We wonder if ¶ 193, § 29, of the Discipline means anything. We do not believe that the presiding elder ever gave a written consent for the employment of such a man. We believe in life in religion, for if religion is anything it is life, but *life* is not *lunacy*.

The District. — From a letter by the presiding elder to the preachers at the close of the first quarter we glean a few facts: Conversions, 6; members received, 27; members dismissed, 17; members deceased, 3; members withdrawn, 1. Benevolent collections — Missions, $116; Seminary, $176; Children's Day Fund, $139; American Bible Society, $46; Freedmen's Aid, $17; Conference Claimants, $9; Church Extension, $4; Sunday-school Union, $1. Sheldon and North Fairfield have raised for *all* the benevolences $135 in pledges; 3 charges make no report. Improvements in church and parsonage property to the following amounts: Bakersfield $145, Cambridge $600, Franklin $200, Isle La Motte $200, Richford $70, St. Albans $300, Stowe $60, Waitsfield $80. Every preacher is exhorted to be at his *best* in increasing the benevolences, as in every other work of the church. The officiary of the churches are also eloquently pleaded with, in a separate letter, to make this "the best year the St. Albans District has ever known." If the pastors and people will do their duty as faithfully and earnestly as the presiding elder does his, the victory will be achieved.

Personal. — Rev. H. A. Bushnell, a former pastor at West Enosburgh, now on account of ill health a supernumerary of the Vermont Conference, has been visiting and renewing old acquaintances and friends in northern Vermont. His many friends were glad to see him. His health is greatly improved. He preached at both of the district camp-meetings with great acceptance and old-time vigor. He is remembered as a faithful pastor, a good preacher, and wise in counsel; and it is greatly to be hoped that he may be spared to the church many years yet. Mr. Bushnell has a well-stored mind and a large heart. CREAMER.

St. Johnsbury District

Newport Centre. — Rev. C. W. Morse, who went to the Burlington Hospital, is at home again, and is improving rapidly. A good congregation was present last Sunday when the presiding elder was there. The church is much improved by a wood ceiling over the broken plaster walls. New carpets are also to be added. Rev. Geo. C. McDonald is the pastor.

East Burke. — George Austin, son of Rev. A. G. Austin, who enlisted in the army, is home on a furlough. He did not go to the front, though he would have been glad to do so.

West Burke. — Rev. G. A. Emory and wife are taking a short vacation, visiting friends at Stowe and Wolcott.

Newport. — Full congregations, a large Sunday-school, and spirited social meetings, indicate the healthful condition of the work here. An excellent love-feast was held on Sunday evening prior to the sermon by the presiding elder. Miss Mabel Hamilton, daughter of Rev. J. Hamilton, and a graduate of the Emerson School of Oratory, has accepted a position as teacher at Yarmouth, Maine.

Sub-District Camp-meeting. — A camp-meeting was held at Lake View Park in Danville, under the joint leadership of Revs. M. B. Parounagian and F. E. Currier. There was much interest developed, and several were converted. These brethren were assisted in the work by the neighboring pastors and the presiding elder.

Preachers' Meetings and Epworth League Conventions. — The District Preachers' Meeting holds two sessions, one at the northern and the other at the southern part of the district, so as to accommodate all; and in connection with each a League convention is to be held. Very good programs are out for both meetings. Rev. J. A. Dixon, of Barton Landing, has accepted the district presidency, and is planning to put a good deal of work into building up the Leagues. The meetings for the northern part of the district will be held at West Burke, Oct. 10-12, and those for the southern section at Cabot, Oct. 18 and 19.

Zion's Herald. — This correspondent hopes that the very generous offer of the publisher of ZION'S HERALD will stimulate every pastor to make a special effort to put the paper into every home. In doing that we are not simply securing the best possible literature and pastoral visitation for our people, but we are promoting one of the most important philanthropies of the church. All the profits of the paper go to the benefit of the Conference beneficiaries in the ratio of the number of subscribers to the paper. Let us double our subscription list at once, and we shall double our appropriation from the Wesleyan Association for Conference Claimants in our Conference. ZION'S HERALD was never more able than now and never was quite so vigorous and versatile — almost ideal as a family paper. Sixteen months for one year's subscription! Readers of the HERALD, tell your neighbors about it before your pastor has time to reach them. Give him their names, and let them have the benefit of the full sixteen months. H. A. S.

Montpelier District

Rochester. — Rev. John L. Reeder has returned with his mother to Ohio, and will spend a couple of weeks there visiting old college friends. His work meanwhile will be cared for by his clerical neighbor, Rev. W. E. Lang, of Hancock, for whom he has performed a similar service.

Williamsville. — Pastor Estabrook baptized 5 the second Sunday in September and had baptized 5 others the present quarter. This indicates a steady, healthy and gratifying growth.

Montpelier. — The reopening of Trinity Church will take place, Sept. 25. Great changes have been wrought in the interior, and the audience-room will now be one of the most attractive in the city. Rev. Andrew Gillies is the popular pastor.

Hancock and *Granville.* — The work here is steadily progressing. Pastor Lang is planning for revival meetings in October and November. A good revival would put this charge on its feet as not before for years.

Wardsboro. — There are some signs of promise here. The late Mr. Reed left a legacy of $600 to the church, the income of which will go toward ministerial support, and another legacy of $120, the income of which will go toward the amount paid the organist. The collections have also been better this summer than for some time, owing to the presence of a goodly number of city visitors in the audience. Rev. Ephraim H. Bartlett, the pastor, is highly esteemed by all, and is doing faithful work.

Bethel. — Week-night meetings have been started on Christian Hill. It is said that this

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place was so named because at that time no person in the entire region attended church. But five young men rose for prayers at the meeting last week, and three other persons the previous week. This will give the thrill of a new life to the entire society at Bethel. Notwithstanding Mrs. Sharp's illness, Pastor Sharp finds time to vigorously push this work.

Gaysville. — The two-weeks-old daughter of Rev. and Mrs. L. N. Moody has been called higher, and the desolation in the hearts of the parents is lightened by the thought that heaven seems more real and Christ more precious than before.

Mechanicsville. — Pastor Vail is arranging for a series of revival meetings, if they are not already begun. In view of the increasing number of removals, the life of this charge almost depends upon a revival. More than this: the eternal salvation of many in that place depends upon the issue of the campaign now inaugurated.

Personal. — The many friends of Rev. W. I. Todd in the parishes he so acceptably served on this district will be grieved to learn of the death of Mrs. Todd, which took place at the parsonage in Groton, Sept. 9. Mrs. Todd had been an invalid for a year or more, and had borne her lot with quiet patience and Christian fortitude. May the bereaved husband and children have most abundant grace in this trying hour!

Zion's Herald. — Will not all preachers on the district call the attention of the people, both publicly and privately, to the munificent offer by means of which ZION'S HERALD can be had the remainder of '98 absolutely free to all who subscribe for 1899? There ought to be *at least* an average of two new subscribers on each charge. The writer has had all grades of charges and has never failed to materially increase the list; and any one else can do the same, and can help both the cause and himself thereby as well as the publishers of this most excellent paper. Who will secure the first list? Let me hear from you.

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NEWS OF THE WEEK

Wednesday, September 14

— Since the signing of the protocol, 4,000 soldiers have sailed from Havana for Spain.

— A battalion of the 16th Pennsylvania Volunteers, consisting of 500 men, sail for Porto Rico on the Obdam.

— Rough Riders mustered out; Col. Roosevelt addresses them; they present him with a bronze statue of the "Broncho Buster."

— The city council of New York passes a resolution thanking Miss Helen Gould for her patriotic services during the war.

— The strike at the Border City mills, Fall River, ends in a lockout.

— United States refuses to accept Turkey's repudiation of responsibility for outrages against Americans during the Armenian troubles.

— Turkish military governor of Crete ordered to deliver up ringleaders of the massacre within forty-eight hours. Porte refuses to withdraw his troops.

— Korea's king and the Crown Prince said to have been poisoned; the king has recovered and the prince is improving.

Thursday, September 15

— Spanish Cortes prorogued; Queen Regent signs the peace protocol.

— Gen. Otis reports success in dealing with the insurgents in Manila, and expects no further trouble.

— Porto Rico commissioners agree on certain important subjects, and evacuation of the island has already begun.

— Ensign J. W. Powell, who went to the rescue of Hobson, presented with a sword by the citizens of Oswego.

— Terrible cyclone sweeps over the Windward Islands. Kingston, capital of St. Vincent, totally destroyed; 300 people killed; 40,000 homeless.

— Quartermaster Kimball ordered to sell 1,000 horses, ridden by Rough Riders, at auction in New York.

— Statement that the new wall-paper trust is in absolute control, all factories in the country being included.

Friday, September 16

— Gen. Miles ill with malarial fever.

— Gen. Shafter returns to Montauk and assumes command of Camp Wikoff.

— Gen. Otis reports that the situation in Manila is much improved; the receipts at Manila since Aug. 14 have been $540,000 — greatly exceeding the expenditures.

— Ringleaders in the Cretan massacre delivered to the British authorities; all the other demands likely to be complied with by the Turks.

— Gen. Toral greeted with hisses on landing in Spain.

— Yellow fever increasing at Orwood and at Taylor's Station, Miss.

— Congress of insurgents and natives, under leadership of Aguinaldo, assembled at Malolos to consider future of the Philippines.

— More trouble in regard the Cerruti claim; Colombia and Italy cannot agree.

Saturday, September 17

— Peace commissioners leave for Paris on the steamer Campania after a final meeting in Washington.

— Details of Porto Rico evacuation practically completed; Aquadilla, San Sebastian, Lares, and the Island of Vieques to be given up on Monday; troops to be sent home as soon as transports arrive from Spain.

— The Queen Regent signs the document authorizing the cession of Spanish territory.

— Gen. Bloxham, governor of Florida, issues a call to the governors of all the States for a national convention to meet at Tampa, Feb. 8, to discuss plans for the reorganization of the State militia.

— Resignation of John Bassett Moore, assistant secretary of state, presented, and accepted by the President.

— Death of Rev. Dr. John Hall, for thirty years pastor of the Fifth Avenue Presbyterian Church in New York city.

— Activity of Mt. Vesuvius increasing.

— French cabinet decides to refer the Dreyfus case to a select commission; two ministers resign.

Monday, September 19

— Preparations made to take immediate possession of the ports of Bahia Honda and Jucaro in Cuba.

— Death of Miss Winnie Davis, the "daughter of the Confederacy;" and of Capt. Allyn Capron, 1st U. S. Artillery, the father of Capt. Capron of the Rough Riders killed at Santiago.

— Ten guns recovered from the Maria Teresa.

— Aguinaldo reported to have secured financial backing from a European nation.

— Seven new craters forming around the central one of Vesuvius.

— Sultan orders all arms held by Mahommedans surrendered in compliance with the British demand.

— A committee of fifteen appointed by the National Council of Education to consider the question of establishing a National University.

Tuesday, September 20

— Five more regiments ordered from San Francisco to Manila.

— Spain issues orders for her forces to leave the West Indies.

— War Department expenditures yesterday $3,250,000.

— Lasters strike at Brockton.

— Senator Faulkner succeeds Senator Gray as a member of the Canadian Commission.

— Commission to sift the Dreyfus case to begin sitting Sept. 21.

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American Lamps

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Commencing Wednesday, Sept. 21, a limited number of tickets will be on sale at 260 Washington St., and the Union Station, Boston, for the Fitchburg Railroad Hoosac Tunnel Excursion of Sept. 24. Rate, $2.

For the first time in its history, the Standard Oil Co., one of the largest corporations on earth, has seen fit to give a complimentary letter. It is as follows: "We have made a number of careful and exhaustive tests of the 'Marshall Process' Wick, and feel that we cannot speak too highly of its qualities." It has been adopted by all the leading lamp, stove and heater makers, including the makers of the famous Rochester and Miller lamps.

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It is made by the New Jersey Wick Co., whose advertising will be found in our columns for some months to come, and we note that they offer to send a sample wick free to any one who will write for it to their office in Newark, N. J.